

Shama'il Muhammadiyah
الشمائل المحمدية

FIRST EDITION

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باب ما جاء في خلق رسول الله صلى الله عليه وسلم

Anas (Radiallahu Anhu) reports:

"Rasullullah (Sallallahu alaihe wasallam) was neither tall nor was he short (like a dwarf... He was of medium stature). In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was illuminant, more luminous than even the full-moon on the 14th night).The hair of Rasullullah (Sallallahu alaihe wasallam) was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah the Almighty granted him nubuwwah (prophethood).He lived for ten years in Makkah (commentary) and in Madina for ten years. At that time there were not more than twenty white hair on his mubarak (blessed) head and beard." (This will be described in detail in the chapter on white hair of Rasulullah (Sallallahu alaihe wasallam).

حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلاَ بِالْقَصِيرِ، وَلاَ بِالأَبْيَضِ الأَمْهَقِ، وَلاَ بِالآدَمِ، وَلاَ بِالْجَعْدِ الْقَطَطِ، وَلاَ بِالسَّبَطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ تَعَالَى عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

Arabic/English book reference : Book 1, Hadith 1

Anas bin Malik (Radiallhu Anhu) reports, "Rasullullah (Sallallahu alaihe wasallam) was of a medium stature, he was neither very tall nor very short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly".

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم رَبْعَةً، لَيْسَ بِالطَّوِيلِ وَلا بِالْقَصِيرِ، حَسَنَ الْجِسْمِ، وَكَانَ شَعَرُهُ لَيْسَ بِجَعْدٍ، وَلا سَبْطٍ أَسْمَرَ اللَّوْنِ، إِذَا مَشَى يَتَكَفَّأُ.

Arabic/English book reference : Book 1, Hadith 2

Baraa bin Aazib (Radiallahu anhu) relates that:

"Rasullullah (Sallallahu alaihe wasallam) was a man of a medium build, (slightly tall, as explained before); he had broad shoulders (from which we may gather that he had a wide chest); he had dense hair which reached his ear-lobes; he wore a red striped lungi (a cloth worn around the legs) and shawl. I never saw anybody or anything more handsome than him".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، رَجُلا مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ الْيُسْرَى، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

Arabic/English book reference : Book 1, Hadith 3

Baraa bin Aazib (Radiallahu Anhu) reports:

1 - The Noble Features of Rasoolullah باب ما جاء في خلق رسول الله صلى الله عليه وسلم

"I never seen someone with long hair and red clothing more handsome than Rasullullah (Sallallahu alaihe wasallam). His hair reached his shoulders. The portion between his two shoulders was wide. He was neither very tall nor very short".:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ فِي حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، لَهُ شَعَرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ، لَمْ يَكُنْ بِالْقَصِيرِ، وَلا بِالطَّوِيلِ.

Arabic/English book reference : Book 1, Hadith 4

It is reported from Ali (Radiallahu Anhu):

"Rasullullah (Sallallahu alaihe wasallam was neither very tall nor very short. The soles of both feet were very fleshed. (This quality is praiseworthy in a man as it denotes strength and courage but is not praiseworthy for a woman). He had a large head. The joints of the bones was also large. The was a thin line of hair from the chest to the navel. When Rasulullah (Sallallahu alaihe wasallam) walked, it appeared that he was descending from a high place". Ali (Radiallahu Anhu) says: "I did not see anyone like him neither before him, nor after him".

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عُثْمَانَ بْنِ مُسْلِمِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: لَمْ يَكُنِ النَّبِيُّ صلى الله عليه وسلم بِالطَّوِيلِ، وَلا بِالْقَصِيرِ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، ضَخْمُ الرَّأْسِ، ضَخْمُ الْكَرَادِيسِ، طَوِيلُ الْمَسْرُبَةِ، إِذَا مَشَى تَكَفَّأَ تَكَفُّؤًا، كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، لَمْ أَرَ قَبْلَهُ، وَلا بَعْدَهُ مِثْلَهُ، صلى الله عليه وسلم.

Arabic/English book reference : Book 1, Hadith 5

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا أَبِي، عَنِ الْمَسْعُودِيِّ، بِهَذَا الإِسْنَادِ، نَحْوَهُ، بِمَعْنَاهُ.

Arabic reference : Book 1, Hadith 6

It is related from Ebrahim bin Muhammad (Radiallahu anhu) who is from the sons (grand sons of Ali radiallahu anhu, that whenever Ali radiallahu anhu described the noble features of Rasulullah (Sallallahu alaihe wasallam), he used to say:

"Rasulullah (Sallallahu alaihe wasallam) was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, bur in between the two). The complexion of Rasulullah (Sallallahu alaihe wasallam) was white with redness in it. The mubaarak eyes of Rasulullah (Sallallahu alaihe wasallam) were extremely black. His eyelashes were long. The joints of the body (e.g. elbows and knees etc.) were large, likewise the portion between the two shoulders was broad and fully fleshed. There was no hair (more than normal) on his body. (Some people have profuse hair on their body. Sayyidina Rasulullah (Sallallahu alaihe wasallam) did not have hair on the parts of his body, besides places like the arms and legs etc.) He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah (Sallallahu alaihe wasallam) were fully fleshed. When he walked, he lifted his legs with vigor, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. (He did not only turn his face towards the person he addressed, as this is considered impolite, and sometimes, it even denotes pride. Sayyidina Rasulullah (Sallallahu alaihe wasallam) faced the person he spoke to, with his chest and

body. Some scholars have translated this as, when Sayyidina Rasulullah (Sallallahu alaihe wasallam) addressed someone, he completely turned his face towards that person, and did not give a side glance. This is not a suitable translation). The seal of prophethood was situated between his shoulders. He was a last of all prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family. (It means his character, family back-ground and everything else was of the best). Any person who saw him suddenly would become awe-inspired. Sayyidina Rasulullah (Sallallahu alaihe wasallam) had such a great personality and dignity, that the person who saw him for the first time, because of his awe-inspiring personality, would be overcome with a feeling of profound respect. Firstly, there is a ro`b (awe) for physical beauty, with this when other Kamaalat are added what more could then be said of the ro'b (awe). Besides, the special attributes and qualities granted to Sayyidina Rasulullah (Sallallahu alaihe wasallam) ro'b (awe) is also one of the special qualities granted to him). Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: "I have not seen anyone like Rasulullah (Sallallahu alaihe wasallam) neither before nor after him."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ الْبَصْرِيُّ، وَعَلِيُّ بْنُ حُجْرٍ، وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ وَهُوَ ابْنُ أَبِي حَلِيمَةَ، وَالْمَعْنَى وَاحِدٌ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ مَوْلَى غُفْرَةَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لَمْ يَكُنْ رَسُولُ اللهِ صلى الله عليه وسلم بِالطَّوِيلِ الْمُمَّغِطِ، وَلا بِالْقَصِيرِ الْمُتَرَدِّدِ، وَكَانَ رَبْعَةً مِنَ الْقَوْمِ، لَمْ يَكُنْ بِالْجَعْدِ الْقَطَطِ، وَلا بِالسَّبْطِ، كَانَ جَعْدًا رَجِلا، وَلَمْ يَكُنْ بِالْمُطَهَّمِ، وَلا بِالْمُكَلْثَمِ، وَكَانَ فِي وَجْهِهِ تَدْوِيرٌ، أَبْيَضُ مُشْرَبٌ، أَدْعَجُ الْعَيْنَيْنِ، أَهْدَبُ الأَشْفَارِ، جَلِيلُ الْمُشَاشِ وَالْكَتَدِ، أَجْرَدُ، ذُو مَسْرُبَةٍ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ، وَإِذَا الْتَفَتَ الْتَفَتَ مَعًا، بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدُ النَّاسِ صَدْرًا، وَأَصْدَقُ النَّاسِ لَهْجَةً، وَأَلْيَنُهُمْ عَرِيكَةً، وَأَكْرَمُهُمْ عِشْرَةً، مَنْ رَآهُ بَدِيهَةً هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِتُهُ: لَمْ أَرَ قَبْلَهُ، وَلا بَعْدَهُ مِثْلَهُ صلى الله عليه وسلم.

English reference : Book 1, Hadith 6
Arabic reference : Book 1, Hadith 7

Hasan bin Ali (Radiallahu anhu) reported:

"I inquired from my maternal uncle (Sayyiditina Fatimah Radiallahu anha's step brother) Hind bin Abi Haalah (Radiallahu anhu) about the noble features of the Rasulullah (Sallallahu alaihe wasallam). He had often described the noble features of Rasulullah (Sallallahu alaihe wasallam) in detail. I felt that I should hear from him personally, some of the noble features of Raulullah (Sallallahu alalihe wasallam), so that I could make his description a proof and testimony for myself and also memorize them, and, if possible, try to emulate and adopt them. (The age of Sayyidna Hasan (Radiallahu anhu) at the time of Rasulullah (Sallallahu alaihe wasallam)'s death was seven years. In view of his age he did not have the opportunity to realize fully the features of Rasulullah (Sallallahu alaihe wasallam). The uncle described the noble features by saying: "He had great qualities and attributes in him, others also held him in high esteem. His mubarak face shone like the full moon. He was slightly taller than a man of middle height, but shorter than a tall person. His mubarak head was moderately large. His mubarak hair was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. (This is a more respected translation).

A question may arise that Sayyidina Rasulullah (Sallallahu alaihe wasallam) habitually parted his hair as stated in Ahadith. The Ulama say that this was in the early periods where Rasulullah (Sallallahu alaihe wasallam) did not

make an effort to do so. According to this humble servant, the answer to this is bit difficult, because it was the principal of Rasulullah (Sallallahu alaihe wasallam) to oppose the ways of the non-believers, and agree to the ways of Ahlul Kitab, he did not part his hair in the middle. For this reason, according to some Ulama, the best translation will be that he only parted his hair in the middle if it could be easily done, and when this could not be done easily, and a comb etc. was needed to do it, then he did not part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulullah (Sallallalhu alaihe wasallallam) was abundant, it used to pass over his ear-lobes). Rasulullah (Sallallahu alaihe wasallam) had a very luminous complexion (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them that used to expand when he became angry. His nose was prominent and had a nur and lustre on it. When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the lustre and beauty made it look large, otherwise in itself the nose was not large."

His beard was full and dense. The pupil of his eye was black. His cheeks were full and full of flesh. The mouth of Rasulullah (Sallallahu alaihe wasallam) was moderately wide. (He did not have a small mouth). His teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair from the chest to the navel. His neck was beautiful and thin, like the neck of a statue shaved clean, the colour of which was clear, shining and beautiful like silver. All the parts of his body were of moderate size, and fully fleshed. His body was proportionately jointed. His chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide. The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a lustre (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing. According to this humble servant the latter translation is more appropriate). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long and palms were wide. The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. His feet were smooth, because of their cleanliness and smoothness the water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigor, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took rather a long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place. When he looked at something he turned his whole body towards it. He always looked down. His sight was focused more to the ground than towards the sky (A question may arise here that it is reported in Abu Daawud that Rasulullah (Sallallahu alaihe wasallam) usually looked towards the sky. Both are reconciled thus: His habit was to look down towards the ground, but he also waited for the wahi (revelation), therefore while waiting he often looked towards the sky. Otherwise he usually looked down towards the ground.

His modest habit was to look at something with a light eye, i.e. he looked at a thing, with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahabah (Radiallahu anhum) to walk in front, and he himself walked behind. He made salaam to whomsoever he met"

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، إِمْلاءً عَلَيْنَا مِنْ كِتَابِهِ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ، مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، يُكَنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَّافًا، عَنْ حِلْيَةِ رَسُولِ اللهِ صلى الله عليه وسلم، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا أَتَعَلَّقُ بِهِ، فَقَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم فَخْمًا مُفَخَّمًا، يَتَلأْلأُ وَجْهُهُ، تَلأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، أَطْوَلُ مِنَ الْمَرْبُوعِ، وَأَقْصَرُ مِنَ

الْمُشَذَّبِ، عَظِيمُ الْهَامَةِ، رَجِلُ الشَّعْرِ، إِنِ انْفَرَقَتْ عَقِيقَتُهُ فَرَّقَهَا، وَإِلا فَلا يُجَاوِزُ شَعَرُهُ شَحْمَةَ أُذُنَيْهِ، إِذَا هُوَ وَفَّرَهُ، أَزْهَرُ اللَّوْنِ، وَاسِعُ الْجَبِينِ، أَزَجُّ الْحَوَاجِبِ، سَوَابِغَ فِي غَيْرِ قَرَنٍ، بَيْنَهُمَا عِرْقٌ، يُدِرُّهُ الْغَضَبُ، أَقْنَى الْعِرْنَيْنِ، لَهُ نُورٌ يَعْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ، كَثُّ اللِّحْيَةِ، سَهْلُ الْخدَّيْنِ، ضَلِيعُ الْفَمِ، مُفْلَجُ الأَسْنَانِ، دَقِيقُ الْمَسْرُبَةِ، كَأَنَّ عُنُقَهُ جِيدُ دُمْيَةٍ، فِي صَفَاءِ الْفِضَّةِ، مُعْتَدِلُ الْخَلْقِ، بَادِنٌ مُتَمَاسِكٌ، سَوَاءُ الْبَطْنِ وَالصَّدْرِ، عَرِيضُ الصَّدْرِ، بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ، ضَخْمُ الْكَرَادِيسِ، أَنْوَرُ الْمُتَجَرَّدِ، مَوْصُولُ مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعَرٍ يَجْرِي كَالْخَطِّ، عَارِي الثَّدْيَيْنِ وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ، أَشْعَرُ الذِّرَاعَيْنِ، وَالْمَنْكِبَيْنِ، وَأَعَالِي الصَّدْرِ، طَوِيلُ الزَّنْدَيْنِ، رَحْبُ الرَّاحَةِ، شَثْنُ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِلُ الأَطْرَافِ أَوْ قَالَ: شَائِلُ الأَطْرَافِ خَمْصَانُ الأَخْمَصَيْنِ، مَسِيحُ الْقَدَمَيْنِ، يَنْبُو عَنْهُمَا الْمَاءُ، إِذَا زَالَ، زَالَ قَلِعًا، يَخْطُو تَكَفِّيًا، وَيَمْشِي هَوْنًا، ذَرِيعُ الْمِشْيَةِ، إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا، خَافِضُ الطَّرْفِ، نَظَرُهُ إِلَى الأَرْضِ، أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ، جُلُّ نَظَرِهِ الْمُلاحَظَةُ، يَسُوقُ أَصْحَابَهُ، وَيَبْدَأُ مَنْ لَقِيَ بِالسَّلامِ.

English reference : Book 1, Hadith 7
Arabic reference : Book 1, Hadith 8

Jaabir bin Samurah (Radiallahu anhu) says:

"Rasulullah (Sallallahu alaihe wasallam) had a wide mouth. There were red lines in the whiteness of his eyes. He had little flesh on his heels."

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم ضَلِيعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِبِ.

English reference : Book 1, Hadith 8
Arabic reference : Book 1, Hadith 9

It is related from Jaabir (Radiallahu anhu) that he said:

"I once saw Rasulullah (Sallallahu alaihe wasallam) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at Rasulullah (Sallallahu alaihe wasallam). Ultimately I came to the conclusion that Rasulullah (Sallallahu alaihe wasallam) was more handsome, beautiful and more radiant than the full moon."

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ، عَنْ أَشْعَثَ يَعْنِي ابْنَ سَوَّارٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، فِي لَيْلَةٍ إِضْحِيَانٍ، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، فَجَعَلْتُ أَنْظُرُ إِلَيْهِ وَإِلَى الْقَمَرِ، فَلَهُوَ عِنْدِي أَحْسَنُ مِنَ الْقَمَرِ.

English reference : Book 1, Hadith 9
Arabic reference : Book 1, Hadith 10

Abu-Ishaaq (Radiallahu anhu) says:

"A person once asked Baraa bin Aazib (Radiallahu anhu), "Was the face of Rasulullah (Sallallahu alaihe wasallam) shining like a sword?" He replied: "No but like a full-moon with its roundness.":

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّؤَاسِيُّ، عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ بْنَ عَازِبٍ: أَكَانَ وَجْهُ رَسُولِ اللهِ صلى الله عليه وسلم مِثْلَ السَّيْفِ؟ قَالَ: لا، بَلْ مِثْلَ الْقَمَرِ.

1 - The Noble Features of Rasoolullah باب ما جاء في خلق رسول الله صلى الله عليه وسلم

English reference : Book 1, Hadith 10
Arabic reference : Book 1, Hadith 11

Abu Hurayrah (Radiallahu anhu) says:

"Rasulullah (Sallallahu alaihe wasallam) was so clean, clear, beautiful and handsome, as though his body was covered and molded in silver. His hair was slightly curled.":

حَدَّثَنَا أَبُو دَاوُدَ الْمَصَاحِفِيُّ سُلَيْمَانُ بْنُ سَلْمٍ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم أَبْيَضَ كَأَنَّمَا صِيغَ مِنْ فِضَّةٍ، رَجِلَ الشَّعْرِ.

English reference : Book 1, Hadith 11
Arabic reference : Book 1, Hadith 12

Jaabir bin Abdullah (Radiallahu anhu) narrates from Rasulullah (Sallallahu alaihe wasallam) that he said:

"The Ambiyaa (Prophets) were shown to me. I saw Musa (Alaihis salaam), he had a thin body, like one from among the tribe of Shanu'ah. I saw Esa (Alaihis salaam). From among all those whom I have seen, he somewhat resembled Urwah bin Masud. I saw Ebrahim (Alaihis salaam). From among all those that I have seen, I, more or less, look like him. In the same manner I saw Jibra-eel (Alaihis salaam). From among all those I had seen, he more or less looked like Dihyah Kalbi."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: عُرِضَ عَلَيَّ الأَنْبِيَاءُ، فَإِذَا مُوسَى عَلَيْهِ السَّلامُ، ضَرْبٌ مِنَ الرِّجَالِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى بْنَ مَرْيَمَ عَلَيْهِ السَّلامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا عُرْوَةُ بْنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا صَاحِبُكُمْ، يَعْنِي نَفْسَهُ، وَرَأَيْتُ جِبْرِيلَ عَلَيْهِ السَّلامُ، فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهًا دِحْيَةُ.

English reference : Book 1, Hadith 12
Arabic reference : Book 1, Hadith 13

Sa'eed Jariri (Radiallahu anhu) says:

"I heard Abu Tufayl (Radiallahu anhu) say: "There is no one left on the face of this Earth, besides me who had seen Rasulullah (Sallallahu alaihe wasallam)." I asked him to describe to me the noble features of Rasulullah (Sallallahu alaihe wasallam). He said: "Rasulullah (Sallallahu alaihe wasallam) had a white complexion, which was slightly reddish, and had a medium sized body.":

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، الْمَعْنَى وَاحِدٌ، قَالا: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ، يَقُولُ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَمَا بَقِيَ عَلَى وَجْهِ الأَرْضِ أَحَدٌ رَآهُ غَيْرِي، قُلْتُ: صِفْهُ لِي، قَالَ: كَانَ أَبْيَضَ، مَلِيحًا، مُقَصَّدًا.

English reference : Book 1, Hadith 13
Arabic reference : Book 1, Hadith 14

Ibn Abbas (Radiallahu anhu) says:

"The front teeth of Rasulullah (Sallallahu alaihe wasallam) were a bit wide (spread out). They were spaced out and not close together. When Rasulullah (Sallallahu alaihe wasallam) talked, an illumination emitting from his teeth could be seen."

1 - The Noble Features of Rasoolullah باب ما جاء في خلق رسول الله صلى الله عليه وسلم

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي ثَابِتٍ الزُّهْرِيُّ، قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ ابْنُ أَخِي مُوسَى بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم أَفْلَجَ الثَّنِيَّتَيْنِ، إِذَا تَكَلَّمَ رُئِيَ كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ ثَنَايَاهُ.

English reference : Book 1, Hadith 14
Arabic reference : Book 1, Hadith 15

2 - Seal Of Nubuwwah (Prophethood) Of Rasoolullah
باب ما جاء في خاتم النبوة

Saa-ib bin Yazid (Radiallahu anhu) said:

"My (maternal) aunt took to me to the Holy Prophet (Sallallahu alaihe wasallam) and said to him, this nephew of mine is ill. Rasulullah (Sallallahu alaihe wasallam) wiped his holy hand over my head and made for barakah for me. (According to some Ulama, Rasulullah (Sallallahu alaihe wasallam) wiped his hand over his head, meant that he Sayyidina Saa-ib bin Yazid (Radiallahu anhu) had a pain in the head. The opinion of this weak and humble servant is that it is better if this is taken to mean that the Holy Prophet (Sallallahu alaihe wasallam) wiped his hands in kindness on the head of Sayyidina Saa-ib bin Yazid (Radiallahu anhu). Sayyidina Saa-ib bin Yazid (Radiallahu anhu) was born in the second year Hijri, and at the time of the Holy Prophet (Sallallahu alaihe wasallam)'s death, his age was not more than 8 or 9 years. That is why the Holy Prophet (Sallallahu alaihe wasallam) wiped his Holy hand in kindness, as is the customs of the great personalities. The Holy Prophet (Sallallahu alaihe wasallam) also gave him the water of wudu to drink as a cure, as will be stated further, or he may have prescribed another remedy, especially when we learn also in a narration in Bukhari thay he Sayyidina Saa-ib bin Yazid (Radiallahu anhu)was suffering from pain in his leg). When the Holy Prophet (Sallallahu alaihe wasallam) performed Wudu, I drank the water of that wudu. (The Holy Prophet (Sallallahu alaihe wasallam) may have performed wudu for some reason, but here it is clear that the Holy Prophet (Sallallahu alaihe wasallam) performed wudu so that the water could be used as a remedy and medicine). I saw the seal of Prophethood, which was like the knot on a mosquito net or bedstead." (Which is the size of a pigeon's egg in roundness). The Ulama differ in the translation of this word. Some have translated it in another manner. Imam Nawawi, the famous commentator of Sahih Muslim, preferred the translation I have chosen).

حَدَّثَنَا أَبُو رَجَاءٍ قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ، يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ ابْنَ أُخْتِي وَجِعٌ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، وَتَوَضَّأَ، فَشَرِبْتُ مِنْ وَضُوئِهِ، وَقُمْتُ خَلْفَ ظَهْرِهِ، فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ، فَإِذَا هُوَ مِثْلُ زِرِّ الْحَجَلَةِ.

English reference : Book 2, Hadith 15
Arabic reference : Book 2, Hadith 16

Jaabir bin Samurah (Radhiallahu Anhu reports that:

"I saw the Seal of Prophethood of Rasullullah (Sallallahu alaihi wasallam) between his two shoulders, which was like a red tumor (protruding flesh), the size of which was like that of a pigeon's egg"

حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ، قَالَ: حدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ الْخَاتَمَ بَيْنَ كَتِفَيْ رَسُولِ اللهِ صلى الله عليه وسلم، غُدَّةً حَمْرَاءَ، مِثْلَ بَيْضَةِ الْحَمَامَةِ.

English reference : Book 2, Hadith 16
Arabic reference : Book 2, Hadith 17

Rumaythah (Radhiallahu Anha) said:

"I heard this subject from Rasullullah (Sallallahu alaihi wasallam) and at that time I was so near him, that if I wanted to, I could have kissed the Seal of Prophethood. That subject is: `Rasullullah (Sallallahu alaihi wasallam) was talking about Sa's bin Mu'aadh (Radhiallahu anhu), that because of Sa'd's death, the `Arsh (Throne) of Allah shook'".

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدِينِيُّ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ جَدَّتِهِ رُمَيْثَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم، وَلَوْ أَشَاءُ أَنْ أُقَبِّلَ الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ مِنْ قُرْبِهِ لَفَعَلْتُ، يَقُولُ لِسَعْدِ بْنِ مُعَاذٍ يَوْمَ مَاتَ: اهْتَزَّ لَهُ عَرْشُ الرَّحْمَنِ.

English reference : Book 2, Hadith 17
Arabic reference : Book 2, Hadith 18

Ebrahim bin Muhammad (Radhiallahu Anhu), who is the grandson of Ali (Radhiallahu anhu said:

"Whenever Ali (Radhiallahu Anhu) used to describe the noble attributes of Rasullullah (Sallallahu Alaihi wasallam), he used to mentioned the complete hadith. He also used to say that the Seal of Prophethood was between his shoulders, and Rasullullah (Sallallahu alaihi wasallam) was the seal of all prophets".

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، وَعَلِيُّ بْنُ حُجْرٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ مَوْلَى غُفْرَةَ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ عَلِيٌّ، إِذَا وَصَفَ رَسُولَ اللهِ صلى الله عليه وسلم فَذَكَرَ الْحَدِيثَ بِطُولِهِ، وَقَالَ: بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ، وَهُوَ خَاتَمُ النَّبِيِّينَ.

English reference : Book 2, Hadith 18
Arabic reference : Book 2, Hadith 19

`Ilbaa bin Ahmar Al-yashkari says that the Sahaabi, Abu Zayd `Amr bin Akhtab Al-Ansaari Radhiallahu Anhu said to me:

"Rasullullah (Sallallahu alaihi wasallam) once asked me to massage his waist. When I began massaging the back, accidentally (by chance) my fingers touched the Seal of Prophethood. `Ilbaa (Radhiallahu anhu) says: `I asked Amr (Radhiallahu anhu), what is the Seal of Prophethood?' He replied: `It was a collection of few hair'".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، قَالَ: حَدَّثَنِي عِلْبَاءُ بْنُ أَحْمَرَ الْيَشْكُرِيُّ، قَالَ: حَدَّثَنِي أَبُو زَيْدٍ عَمْرُو بْنُ أَخْطَبَ الأَنْصَارِيُّ، قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: يَا أَبَا زَيْدٍ، ادْنُ مِنِّي فَامْسَحْ ظَهْرِي، فَمَسَحْتُ ظَهْرَهُ، فَوَقَعَتْ أَصَابِعِي عَلَى الْخَاتَمِ قُلْتُ: وَمَا الْخَاتَمُ؟ قَالَ: شَعَرَاتٌ مُجْتَمِعَاتٌ.

English reference : Book 2, Hadith 19
Arabic reference : Book 2, Hadith 20

Buraydah bin Radiyallahu 'Anhu reports:

"when Rasulalullah Sallallahu 'Alayhi Wasallam came to Medinah, Salmaan Faarisi Radiyallahu 'Anhu brought a tray which had fresh dates on it, and presented it to Rasulullah Sallallahu 'Alayhi Wasallam, who asked:

"O Salmaan, what dates are these?"

He replied:

"This is sadaqah for you and your companions"

Rasulullah Sallallahu 'Alayhi Wasallam replied:

"We do not eat Sadaqah. Remove it from me."

(The 'ulama differ in their opinions as to the meaning of the word "we". Some say it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam himself, and the plural is used as a mark of respect. Others explain that it is the ambiyaa (prophets). According to some it is Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and his relatives, for whom it is not permissible to accept zakaah. According to this humble servant the third ihtimaal (supposition) is superior and more acceptable. Allaamah Munaawi's criticism of the third explanation is not forceful and weighty). On the next day this happened again. Salmaan Radiyallahu 'Anhu brought a tray of fresh dates, and in reply to the question of Rasullullah Sallallahu 'Alayhi Wasallam, he replied: "O messenger of Allah, it is a present for you".
Rasullullah Sallallahu 'Alayhi Wasallam said to the Sahaabah Radiyallahu 'Anhum "Help yourselves". (Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam himself ate from it. Bayjuri explains this thus: Sayyidina Salmaan Radiyallahu 'Anhu bringing the dates on both days in this manner was to investigate, and to make Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam his master. Sayyidina Salmaan Radiyallahu 'Anhu was an 'Aalim (learned) of the old days. He lived for a hundred and fifty years and according to some, he lived three hundred years. He had seen the signs of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam in the kitaabs of previous prophets, that he will not accept sadaqah, but shall accept presents and gifts, and the seal of Prophethood will be between his two shoulders after witnessing the first two signs).
He then saw the seal of Prophethood on the back of Sayyidina Rasullullah Sallallahu 'Alayhi Wasallam and embraced Islam. (At that time Sayyidina Salmaan Radiyallahu 'Anhu was a slave of a Jew from the tribe of Banu Qurayzah.
Rasullullah Sallallahu 'Alayhi Wasallam purchased him(this is figuratively speaking. The fact is that Rasullullah Sallallahu 'Alayhi Wasallam made him a Mukaatab - One who buys One's freedom for any agreed sum.) and paid Dirhams for him to become a Mukaatab, and also agreed that he(Sayyidina Salmaan Radiyallahu 'Anhu should plant for the Jew date palms,(the amount of three hundred palms) and until these bore fruit to tend them. Rasullullah Sallallahu 'Alayhi Wasallam planted the palms with his mubaarak hands and it was his mu'jizah(miracle) that all the palms bore fruit in the same year. One tree among these did not bear fruit. Upon investigating it was found that Umar Radiyallahu 'Anhu had planted this tree, and that it was not planted by Rasullullah Sallallahu 'Alayhi Wasallam. Rasullullah Sallallahu 'Alayhi Wasallam removed this palm and replanted it. Another mu'jizah Rasullullah Sallallahu 'Alayhi Wasallam is that he planted the palms out of season and they bore fruit the same year.

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْخُزَاعِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ، قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ، يَقُولُ: جَاءَ سَلْمَانُ الْفَارِسِيُّ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، حِينَ قَدِمَ الْمَدِينَةَ بِمَائِدَةٍ عَلَيْهَا رُطَبٌ، فَوَضَعَهَا بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: يَا سَلْمَانُ مَا هَذَا؟ فَقَالَ: صَدَقَةٌ عَلَيْكَ، وَعَلَى أَصْحَابِكَ، فَقَالَ: ارْفَعْهَا، فَإِنَّا لا نَأْكُلُ الصَّدَقَةَ، قَالَ: فَرَفَعَهَا، فَجَاءَ الْغَدَ بِمِثْلِهِ، فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: مَا هَذَا يَا سَلْمَانُ؟ فَقَالَ: هَدِيَّةٌ لَكَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم لأَصْحَابِهِ: ابْسُطُوا ثُمَّ نَظَرَ إِلَى الْخَاتَمِ عَلَى ظَهْرِ رَسُولِ اللهِ صلى الله عليه وسلم، فَآمَنَ بِهِ، وَكَانَ لِلْيَهُودِ فَاشْتَرَاهُ رَسُولُ اللهِ صلى الله عليه وسلم، بِكَذَا وَكَذَا دِرْهَمًا عَلَى أَنْ يَغْرِسَ لَهُمْ نَخْلا، فَيَعْمَلَ سَلْمَانُ فِيهِ، حَتَّى تُطْعِمَ، فَغَرَسَ رَسُولُ اللهِ صلى الله عليه وسلم، النَّخلَ إلا نَخْلَةً وَاحِدَةً، غَرَسَهَا عُمَرُ فَحَمَلَتِ النَّخْلُ مِنْ عَامِهَا، وَلَمْ تَحْمِلْ نَخْلَةٌ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَا شَأْنُ هَذِهِ النَّخْلَةِ؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، أَنَا غَرَسْتُهَا، فَنَزَعَهَا رَسُولُ اللهِ صلى الله عليه وسلم، فَغَرَسَهَا فَحَمَلَتْ مِنْ عَامِهَا.

English reference : Book 2, Hadith 20
Arabic reference : Book 2, Hadith 21

Abi Nadrah AI-'Awfee RA. reports:

2 - Seal Of Nubuwwah (Prophethood) Of Rasoolullah باب ما جاء في خاتم النبوة

"I asked Abu Sa'eed Khudari Radiyallahu 'Anhu about the Seal of Prophethood of Rasulullah sallailahu 'Alayhi Wasallam. He said: 'It was a piece of raised flesh that was on Rasulullah Sallallahu 'Alayhi Wasallam's back".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْوَضَّاحِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ الدَّوْرَقِيُّ، عَنْ أَبِي نَضْرَةَ الْعَوَقِيِّ، قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، عَنْ خَاتَمِ رَسُولِ اللهِ صلى الله عليه وسلم يَعْنِي خَاتَمَ النُّبُوَّةِ، فَقَالَ: كَانَ فِي ظَهْرِهِ بَضْعَةٌ نَاشِزَةٌ.

English reference : Book 2, Hadith 21
Arabic reference : Book 2, Hadith 22

Abdullah bin Sarjas Radiyallahu 'Anhu says:

"I came to Rasulullah Sallallahu 'Alayhi Wasallam while there were people sitting in his company. I went around to the back of Rasulullah Sallallahu 'Alayhi Wasallam (The narrator may have done this physically). Rasulullah Sallallahu 'Alayhi Wasallam understood what I was trying to do. He removed the sheet (body wrap) from his back. I saw the place of the Seal of Prophethood between his two shoulders. It was like a cluster surrounded by til (moles) which appeared to be like a wart. I came before Rasulullah Sallallahu 'Alayhi Wasallam and said to him. May Allah forgive you (or Allah has forgiven you, as is mentioned in Surah Fath, 'That Allah may forgive you, your former and your latter sins'). Rasulullah Sallallahu 'Alayhi Wasallam replied: 'May Allah forgive you too'. The people said to me that Rasulullah Sallallahu'Alayhi Wasallam has made du'aa for your maghfirah (forgiveness). I replied: 'Yes, and for you too, because Allah Ta'aala has said: 'O Muhammad, seek forgiveness for yourself and the Mu'min males and females also'". (That is why Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam asked for the forgiveness of Muslims).

حَدَّثَنَا أَحْمَدُ بْنُ الْمِقْدَامِ أَبُو الأَشْعَثِ الْعِجْلِيُّ الْبَصْرِيُّ، قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ فِي نَاسٍ مِنْ أَصْحَابِهِ، فَدُرْتُ هَكَذَا مِنْ خَلْفِهِ، فَعَرَفَ الَّذِي أُرِيدُ، فَأَلْقَى الرِّدَاءَ عَنْ ظَهْرِهِ، فَرَأَيْتُ مَوْضِعَ الْخَاتَمِ عَلَى كَتِفَيْهِ، مِثْلَ الْجُمْعِ حَوْلَهَا خِيلانٌ، كَأَنَّهَا ثَآلِيلُ، فَرَجَعْتُ حَتَّى اسْتَقْبَلْتُهُ، فَقُلْتُ: غَفَرَ اللَّهُ لَكَ يَا رَسُولَ اللهِ، فَقَالَ: وَلَكَ فَقَالَ الْقَوْمُ: أَسْتَغْفَرَ لَكَ رَسُولُ اللهِ صلى الله عليه وسلم؟ فَقَالَ: نَعَمْ، وَلَكُمْ، ثُمَّ تَلا هَذِهِ الآيَةَ ?وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ?..

English reference : Book 2, Hadith 22
Arabic reference : Book 2, Hadith 23

3 - The Mubarak Hair Of Rasoolullah
باب ما جاء في شعر رسول الله صلى الله عليه وسلم

Anas R.A. reported:

"The hair of Rasulullah (ﷺ) reached till half of his ears".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ شَعَرُ رَسُولِ اللهِ صلى الله عليه وسلم إِلَى نِصْفِ أُذُنَيْهِ.

English reference : Book 3, Hadith 23
Arabic reference : Book 3, Hadith 24

Ayesha R.A. reported:

Rasulullah (ﷺ) and I bathed in one utensil, and the mubarak hair of Rasulullah (ﷺ) was longer than those that reached the ear lobes, and were less than those that reached the shoulders". (It means that they were not very long nor were they short, but of a medium length).

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ صلى الله عليه وسلم مِنْ إِنَاءٍ وَاحِدٍ، وَكَانَ لَهُ شَعَرٌ فَوْقَ الْجُمَّةِ، وَدُونَ الْوَفْرَةِ.

English reference : Book 3, Hadith 24
Arabic reference : Book 3, Hadith 25

Baraa bin Aazib R.A. reports:

"Rasulullah (ﷺ) was of average hight, and the portion between the two shoulders was wide. His hair was till his ear lobes".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو قَطَنٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم مَرْبُوعًا، بَعِيدَ مَا بَيْنَ الْمِنْكَبَيْنِ، وَكَانَتْ جُمَّتُهُ تَضْرِبُ شَحْمَةَ أُذُنَيْهِ.

English reference : Book 3, Hadith 25
Arabic reference : Book 3, Hadith 26

Qataadah bin Da'aamah As-Sadusi relates:

"I asked Anas R.A., 'How was the hair of Rasulullah (ﷺ)?'. He replied: 'It was not very twisted, nor very straight. It had a slight twist and was a bit curled, and reached till his ear-lobes'".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسٍ: كَيْفَ كَانَ شَعَرُ رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَ: لَمْ يَكُنْ بِالْجَعْدِ، وَلا بِالسَّبْطِ، كَانَ يَبْلُغُ شَعَرُهُ شَحْمَةَ أُذُنَيْهِ.

English reference : Book 3, Hadith 26
Arabic reference : Book 3, Hadith 27

Umme Haani bint Abi Taalib R.A. says:

"Rasulullah (ﷺ) came to Makkah once after the hijrah. His mubarak hair had four plaits".

3 - The Mubarak Hair Of Rasoolullah باب ما جاء في شعر رسول الله صلى الله عليه وسلم

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْمَكِّيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ، قَالَتْ: قَدِمَ رَسُولُ اللهِ صلى الله عليه وسلم مَكَّةَ قَدْمَةً، وَلَهُ أَرْبَعُ غَدَائِرَ.

English reference : Book 3, Hadith 27
Arabic reference : Book 3, Hadith 28

It is reported from Anas R.A. that the hair of Sayyidina Rasulullah (ﷺ) reached till the middle of the ears.

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ: أَنَّ شَعَرَ رَسُولِ اللهِ صلى الله عليه وسلم، كَانَ إِلَى أَنْصَافِ أُذُنَيْهِ.

English reference : Book 3, Hadith 28
Arabic reference : Book 3, Hadith 29

Ibne Abbas R.A. says:

"Rasulullah (ﷺ) used to leave his hair the way it naturally was, without making a path in the hair (parting hair). The reason being that the mushrikeen (polytheists) used to make a path in their hair, and the Ahlul Kitaab (People of the Book) did not do so. In the early periods Rasulullah (ﷺ) preferred to follow the Ahlul Kitaab, rather than others, in matters where no command had came from Allah. Later this was abrogated, and Rasulullah (ﷺ) began apposing the ways of the Ahlul Kitaab after this".

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ نُ للّعَبْدِ اَهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُسْدِلُ شَعَرَهُ، حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْوكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يُسْدِلُونَ رُؤُوسَهُمْ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ صلى الله عليه وسلم رَأْسَهُ.

English reference : Book 3, Hadith 29
Arabic reference : Book 3, Hadith 30

Umme Haani R.A. reports:

"I saw Rasulullah (ﷺ) with four side locks (on his hair)".Apparently this is the same hadith as has been quoted earlier.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ الْمَكِّيِّ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِئٍ، قَالَتْ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم ذَا ضَفَائِرَ أَرْبَعٍ.

English reference : Book 3, Hadith 30
Arabic reference : Book 3, Hadith 31

4 - The Combing Of The Hair Of Rasoolullah
باب ما جاء في ترجل رسول الله صلى الله عليه وسلم

Hazrat Aisha (Radiallahu anha) says, "I used to comb the hair of Sayyidina Rasulullah (Sallallahu alaihe wasallam), even when I was in the state of menstruation."

حدثنا إسحاق بن موسى الأنصاري، حدثنا مَعْن بن عيسى، حدثنا مالك بن أنس، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَأَنَا حَائِضٌ.

English reference : Book 4, Hadith 31
Arabic reference : Book 4, Hadith 32

Hazrat Anas (Radiallahu anhu) reports, "Sayyidina Rasulullah (Sallallahu alaihe wasallam) often rubbed oil in his head and also often combed his beard. He put a cloth over his head, which became like an oil cloth due to the frequent use of oil."

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ هُوَ الرَّقَاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُكْثِرُ دَهْنَ رَأْسِهِ وَتَسْرِيحَ لِحْيَتِهِ، وَيُكْثِرُ الْقِنَاعَ حَتَّى كَأَنَّ ثَوْبَهُ، ثَوْبُ زَيَّاتٍ.

English reference : Book 4, Hadith 32
Arabic reference : Book 4, Hadith 33

Hazrat Aisha (Radiallahu anha) says, "Sayyidina Rasulullah (Sallallahu alaihe wasallam) liked to begin with the right while combing his hair; while performing ablution (wudhu) and when putting on his shoes.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لَيُحِبُّ التَّيَمُّنَ فِي طُهُورِهِ إِذَا تَطَهَّرَ، وَفِي تَرَجُّلِهِ إِذَا تَرَجَّلَ، وَفِي انْتِعَالِهِ إِذَا انْتَعَلَ.

English reference : Book 4, Hadith 33
Arabic reference : Book 4, Hadith 34

Hazrat Abdullah Mughaffal (Radiallahu anhu) reports, "Sayyidina Rasulullah (Sallallahu alaihe wasallam) prohibited the combing of hair, but allowed it to be does occasionally."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ، قَالَ: نَهَى رَسُولُ اللهِ صلى الله عليه وسلم عنِ التَّرَجُّلِ، إلا غِبًّا.

English reference : Book 4, Hadith 34
Arabic reference : Book 4, Hadith 35

Hazrat Humayd bin Abdurrahman (Radiallahu anhu) relates form a Sahabi that Sayyidina Rasulullah (Sallallahu alaihe wasallam) combed his hair occasionally.

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، قَالَ: حَدَّثَنَا عَبْدُ السَّلامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي الْعَلاءِ الأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَتَرَجَّلُ غِبًّا.

English reference : Book 4, Hadith 35
Arabic reference : Book 4, Hadith 36

5 - Appearing Of The White Hair Of Rasoolulullah
باب ما جاء في شيب رسول الله صلى الله عليه وسلم

Qatadah R.A. reports:

"I asked Anas R.A., 'Did Rasulullah (Sallallahu alaihe wasallam) dye his hair?'" He replied: "The hair of Rasulullah (Sallallahu alaihe wasallam) did not reach such a stage where one would use a dye; however Rasulullah (Sallallahu alihe wasallam) did have a few white hair on his temples, on the other hand Abu Bakr R.A. dyed his hair with Hina and Katm."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: هَلْ خَضَبَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: لَمْ يَبْلُغْ ذَلِكَ، إِنَّمَا كَانَ شَيْبًا فِي صُدْغَيْهِ وَلَكِنْ أَبُو بَكْرٍ، خَضَبَ بِالْحِنَّاءِ وَالْكَتَمِ.

English reference : Book 5, Hadith 36
Arabic reference : Book 5, Hadith 37

Anas bin Maalik R.A. reports:

"I did not count more than fourteen white hair on the head and beard of Rasulullah (Sallallahu alaihe wasallam)".

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَيَحْيَى بْنُ مُوسَى، قَالا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: مَا عَدَدْتُ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم وَلِحْيَتِهِ، إِلا أَرْبَعَ عَشْرَةَ شَعَرَةً بَيْضَاءَ.

English reference : Book 5, Hadith 37
Arabic reference : Book 5, Hadith 38

Jaabir bin Samurah R.A. was asked a question regarding the white hair of Rasulullah (Sallallahu alaihe wasallam). He replied:

"When Rasulullah (Sallallahu alaihe wasallam) oiled his hair, it (white hair) did not show. When he did not oil it, it showed".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ، وَقَدْ سُئِلَ عَنْ شَيْبِ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم، فَقَالَ: كَانَ إِذَا دَهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ شَيْبٌ، وَإِذَا لَمْ يَدْهِنْ رُئِيَ مِنْهُ شَيْءٌ.

English reference : Book 5, Hadith 38
Arabic reference : Book 5, Hadith 39

Ibne Umar R.A. says:

"Rasulullah (Sallallahu alaihe wasallam) had about twenty white hair".

حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ الْوَلِيدِ الْكِنْدِيُّ الْكُوفِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، قَالَ: إِنَّمَا كَانَ شَيْبُ رَسُولِ اللهِ صلى الله عليه وسلم نَحْوًا مِنْ عِشْرِينَ شَعَرَةً بَيْضَاءَ.

English reference : Book 5, Hadith 39
Arabic reference : Book 5, Hadith 40

Ibne Abbas R.A. reports:

"Abu Bakr R.A. once said, 'O Messenger of Allah, you have become old'. (What is the reason? Due to this mild and soft temperament he ought to be young, and also according to his age he could be still called young). Rasulullah

(Sallallahu alaihe wasallam) replied: "The recitation of Surahs Hud, Waaqiah, Mursalat, Amma and Kuwwirah has made me old'".

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ شَيْبَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ، قَدْ شِبْتَ، قَالَ: شَيَّبَتْنِي هُودٌ، وَالْوَاقِعَةُ، وَالْمُرْسَلاتُ، وَعَمَّ يَتَسَاءَلُونَ، وَإِذَا الشَّمْسُ كُوِّرَتْ.

English reference : Book 5, Hadith 40
Arabic reference : Book 5, Hadith 41

Abu Juhayfa R.A. says:

'The people said: "O Rasulallah, (Sallallahu alaihe wasallam)! we see the signs of old age beginning to show on you?" Rasulullah (Sallallahu alaihe wasallam) replied: "Surah Hud and similar surahs have made me old".

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللهِ، نَرَاكَ قَدْ شِبْتَ، قَالَ: قَدْ شَيَّبَتْنِي هُودٌ وَأَخَوَاتُهَا.

English reference : Book 5, Hadith 41
Arabic reference : Book 5, Hadith 42

Abu Rimtha Taymi R.A. says:

"I went with my son to Rasulullah (Sallallahu alaihe wasallam). (Probably he had not see Rasulullah (Sallallahu alaihe wasallam) before). When I saw him I said to myself immediately, 'This is the true Messenger of Allah'. At that time Rasulullah (Sallallahu alaihe wasallam) was wearing two pieces of green clothing. (His lungi-sarong, waist-wrap and shawl were both green). On a few hairs there were signs of old age, but those hair were red".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ صَفْوَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ إِيَادِ بْنِ لَقِيطٍ الْعِجْلِيِّ، عَنْ أَبِي رِمْثَةَ التَّيْمِيِّ، تَيْمِ الرَّبَابِ، قَالَ: أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم، وَمَعِي ابْنٌ لِي، قَالَ: فَأَرَيْتُهُ، فَقُلْتُ لَمَّا رَأَيْتُهُ: هَذَا نَبِيُّ اللهِ صلى الله عليه وسلم وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ، وَلَهُ شَعَرٌ قَدْ عَلاهُ الشَّيْبُ، وَشَيْبُهُ أَحْمَرُ.

English reference : Book 5, Hadith 42
Arabic reference : Book 5, Hadith 43

Jaabir bin Samurah R.A. was asked:

"Were there any white hair in the blessed head of Rasulullah (Sallallahu alaihe wasallam)? He replied: 'He only had a few on the middle parting, and when Rasuullah (Sallallahu alaihe wasallam) oiled his hair, they did not show'".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: قِيلَ لِجَابِرِ بْنِ سَمُرَةَ: أَكَانَ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم شَيْبٌ؟ قَالَ: لَمْ يَكُنْ فِي رَأْسِ رَسُولِ اللهِ صلى الله عليه وسلم، شَيْبٌ إِلا شَعَرَاتٌ فِي مَفْرِقِ رَأْسِهِ، إِذَا ادَّهَنَ وَارَاهُنَّ الدُّهْنُ.

English reference : Book 5, Hadith 43
Arabic reference : Book 5, Hadith 44

6 - Rasoolullah Using a Dye

باب ما جاء في خضاب رسول الله صلى الله عليه وسلم

Abu Rimthah Taymi Radhiallahu 'Anhu says:

"I attended a gathering of Rasulullah Sallallahu 'Alayhi Wasallam with my son. Rasulullah Sallallahu 'Alayhi Wasallam asked me, 'Is this your son?' I replied: 'Yes, this is my son. You be a witness to it.' Rasulullah Sallallahu 'Alahi Wasallam said: 'The revenge of his crime (jinayah) is not on you, nor is the revenge of your crime on him.' (This will be explained in the commentary). Abu Rimthah Radhiallahu 'Anhu says: 'At that time I noticed a few hair of Rasulullah Salallahu 'Alayhi Wasallam were red." Imam Tirmidhi says: "This hadith is the most correct and closest on the subject of using a dye."

حدثنى أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنِ إِيَادِ بْنِ لَقِيطٍ، قَالَ: أَخْبَرَنِي أَبُو رِمْثَةَ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم مَعَ ابْنٍ لِي، فَقَالَ: ابْنُكَ هَذَا؟ رَ، قَالَ أَبُو عِيسَى: هَذَا أَحْسَنُ شَيْءٍ رُوِيَ فِي هَذَا الْبَابِ، وَأَفْسَرُ لأَنَّ الرُّوَايَاتِ الصَّحِيحَةَ فَقُلْتُ: نَعَمْ، أَشْهَدُ بِهِ، قَالَ: لا يَجْنِي عَلَيْكَ، وَلا تَجْنِي عَلَيْهِ، قَالَ: وَرَأَيْتُ الشَّيْبَ أَحْم أَنَّ النَّبِيَّ صلى الله عليه وسلم لَمْ يَبْلُغِ الشَّيْبَ.

English reference : Book 6, Hadith 44
Arabic reference : Book 6, Hadith 45

Abu Hurairah Radhiallahu 'Anhu was asked:

"Did Rasulullah Sallallhu 'Alayhi Wasallam use a dye?" (for his hair). He replied: "Yes."

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ شَرِيكٍ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، قَالَ: سُئِلَ أَبُو هُرَيْرَةَ: هَلْ خَضَبَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: نَعَمْ.

English reference : Book 6, Hadith 45
Arabic reference : Book 6, Hadith 46

Jah-dhamah Radiallahu 'Anha, the wife of Bashir Kha-saasiyyah Radiallahu 'Anhu says:

"I saw Rasulullah Sallallahu 'Alayhi Wasallam coming out of the house after taking a bath and was stroking (or combing) his hair. There were signs of henna on his mubaarak head."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ هَارُونَ، قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ زُرَارَةَ، عَنْ أَبِي جَنَابٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنِ الْجَهْدَمَةِ، امْرَأَةِ بِشْرِ ابْنِ الْخَصَاصِيَّةِ، قَالَتْ: أَنَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَخْرُجُ مِنْ بَيْتِهِ يَنْفُضُ رَأْسَهُ وَقَدِ اغْتَسَلَ، وَبِرَأْسِهِ رَدْعٌ مِنْ حِنَّاءٍ أَوْ قَالَ: رَدْغٌ شَكَّ فِي هَذَا الشَّيْخُ.

English reference : Book 6, Hadith 46
Arabic reference : Book 6, Hadith 47

Anas Radhiallahu 'Anhu says:

"I saw that the hair of Rasulullah Sallallahu 'Alayhi Wasallam had been dyed."

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: رَأَيْتُ شَعَرَ رَسُولِ اللهِ صلى الله عليه وسلم مَخْضُوبًا.

English reference : Book 6, Hadith 47
Arabic reference : Book 6, Hadith 48

7 - Kuhl Of Rasoolullah
باب ما جاء في كُحل رسول الله صلى الله عليه وسلم

Ibn 'Abbaas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use kuhl made of ithmid on the eye; it brightens the eyesight, and strengthens and increases the growth of the eye lashes'. (Sayyidina Ibn'Abbaas Radiyallahu'Anhu also used to say) 'Rasulullah Sallallahu 'Alayhi Wasallarn had a small container for keeping kuhl, from which he applied kuhl in each eye three times every night"'

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: اكْتَحِلُوا بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ وَزَعَمَ أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا كُلَّ لَيْلَةٍ، ثَلاثَةً فِي هَذِهِ، وَثَلاثَةً فِي هَذِهِ.

English reference : Book 7, Hadith 48
Arabic reference : Book 7, Hadith 49

Ibn 'Abbaas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam applied kuhl of ithmid three times in each eye before sleeping'. In a narration also from Ibn 'Abbaas Radiyallahu 'Anhu, it is reported: "Rasuluilah Sallallahu'Alayhi Wasallam had a small container for keeping kuhl, from which he applied in each eye kuhl three times before sleeping'.

حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَبَّادِ بْنِ مَنْصُورٍ (ح) وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَّ رَسُولُ اللهِ صلى الله عليه وسلم يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِالإِثْمِدِ، ثَلاثًا فِي كُلِّ عَيْنٍ، وَقَالَ يَزِيدُ بْنُ هَارُونَ، فِي حَدِيثِهِ: إِنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ مِنْهَا عِنْدَ النَّوْمِ، ثَلاثًا فِي كُلِّ عَيْنٍ.

English reference : Book 7, Hadith 49
Arabic reference : Book 7, Hadith 50

Jaabir bin 'Abdullah Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam said: 'Use the kuhl made from ithmid for the eyes. It brightens the vision and strengthens the growth of the eye lashes'.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ هُوَ ابْنُ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ بِالإِثْمِدِ عِنْدَ النَّوْمِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ.

English reference : Book 7, Hadith 50
Arabic reference : Book 7, Hadith 51

Ibn 'Abbaas Radiyallahu 'Anhu says:

"Rasulullah Sallallah 'Alayhi Wasallam has said: 'The best from among all the kuhl used by you is the one made from ithmid. It brightens the eyesight and strengthens the growth of the eye lashes"'

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ خَيْرَ أَكْحَالِكُمُ الإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ.

7 - Kuhl Of Rasoolullah باب ما جاء في كُحل رسول الله صلى الله عليه وسلم

English reference : Book 7, Hadith 51
Arabic reference : Book 7, Hadith 52

'Abdullah bin 'Umar Radiyallahu 'Anhu related the same hadith from Rasulullah Sallallahu 'Alayhi Wasallarn that:

"Verily use the kuhl made from ithmid. It brightens the vision and strengthens the growth of the eye lashes".

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ بِالإِثْمِدِ، فَإِنَّهُ يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ.

English reference : Book 7, Hadith 52
Arabic reference : Book 7, Hadith 53

8 - The Dressing Of Rasoolullah
باب ما جاء في لباس رسول الله صلى الله عليه وسلم

Ummul Mu-mineen, Ummi Salamah Radiyallahu 'anha relates:

"Of all the clothing, Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing the qamis (Thowb, kurtaa) the most"

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، وَأَبُو تُمَيْلَةَ، وَزَيْدُ بْنُ حُبَابٍ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الْقَمِيصُ.

English reference : Book 8, Hadith 53
Arabic reference : Book 8, Hadith 54

Same as above hadith.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الْقَمِيصُ.

English reference : Book 8, Hadith 54
Arabic reference : Book 8, Hadith 55

It has been reported from Ummi Salamah Radhiyallahu 'Anha:

"Rasulullah Sallallahu 'Alayhi Wasallam preferred wearing, from among all clothing, the qamis (thowb)"

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا أَبُو تُمَيْلَةَ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم يَلْبَسُهُ، الْقَمِيصُ.

English reference : Book 8, Hadith 55
Arabic reference : Book 8, Hadith 56

Asmaa bint Yazeed Radhiyallahu 'Anha says:

"The sleeve of Rasulullah Sallallahu 'Alayhi Wasallam's qamis reached to the wrists"

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ الْحَجَّاجِ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ بُدَيْلٍ يَعْنِي ابْنَ مَيْسَرَةَ الْعُقَيْلِيَّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، قَالَتْ: كَانَ كُمُّ قَمِيصِ رَسُولِ اللهِ صلى الله عليه وسلم إِلَى الرُّسْغِ.

English reference : Book 8, Hadith 56
Arabic reference : Book 8, Hadith 57

Qurrah bin Ilyaas Radiyallahu'Anhu relates:

"I came with a group from the tribe of Muzeenah to make bay'ah (pay allegiance) to Rasulullah Sallallahu 'Alayhi Wasallam. The button loop of Rasulullah Sallallahu 'Alayhi Wasallam's qamis was open. I put my hand in the collar of Rasulullah Sallallahu 'Alayhi Wasallam's qamis to touch the Seal of Prophethood (to gain barakah)".

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عُرْوَةَ بْنِ عَبْدِ اللهِ بْنِ قُشَيْرٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم فِي رَهْطٍ مِنْ مُزَيْنَةَ لِنُبَايِعَهُ، وَإِنَّ قَمِيصَهُ لَمُطْلَقٌ، أَوْ قَالَ: زِرُّ قَمِيصِهِ مُطْلَقٌ قَالَ: فَأَدْخَلْتُ يَدِي فِي جَيْبِ قَمِيصِهِ، فَمَسَسْتُ الْخَاتَمَ.

English reference : Book 8, Hadith 57
Arabic reference : Book 8, Hadith 58

Anas bin Maalik Radhiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam came out of his house with the assistance of Usaamah bin Zayd. At that time he was wrapped in a Yamaani printed sheet. Rasulullah Sallallahu 'Alayhi Wasallam came and led the Sahaabah in prayer".

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ وَهُوَ يَتَّكِئُ عَلَى أُسَامَةَ بْنِ زَيْدٍ عَلَيْهِ ثَوْبٌ قِطْرِيٌّ، قَدْ تَوَشَّحَ بِهِ، فَصَلَّى بِهِمْ.

English reference : Book 8, Hadith 58
Arabic reference : Book 8, Hadith 59

Abu Sa'eed Khudari (R.A) says, "When Rasulullah (S.A.W) put on a new garment, he would in happiness mention that garment's name. For example, 'Allah Ta'aala gave me this qamis (thowb, kurtah), 'amaamah (turban) sheet, etc" Then recited this du'aa:

'Allahumma lakal hamdu kama kasauw-tanihi, as-aluka khayrahu wa-khayra ma-suni'a lahu wa-a'u- dhu bika min sharrihi wa-sharri ma-suni'a lahu'.

Translation...

"Oh Allah, all praise and thanks to You for clothing me with this (garment). I ask You for the good of it and the good of what it was made for, and I ask Your protection from the evil of it and the evil of what it was made for."

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ إِيَاسٍ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً، ثُمَّ يَقُولُ: اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ، أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.

English reference : Book 8, Hadith 59
Arabic reference : Book 8, Hadith 60

حَدَّثَنَا هِشَامُ بْنُ يُونُسَ الْكُوفِيُّ، قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، نَحْوَهُ.

Arabic reference : Book 8, Hadith 61

Anas bin Maalik (R.A) says:

"The sheet (body wrap) most liked by Rasulullah (Sallallahu alaihe wasallam) was the Yamaani printed sheet."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، يَلْبَسُهُ الْحِبَرَةُ.

English reference : Book 8, Hadith 60
Arabic reference : Book 8, Hadith 62

Abu Juhayfah (R.A) says, "I saw Rasulullah (S.A.W) wearing a pair of red (coloured) clothing. The lustre of the feet of Rasulullah (S.A.W) is still before me." Sufyaan (R.A) who is a narrator of this hadith says:

"According to my understanding the pair (of clothing) was printed red."

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ، كَأَنِّي أَنْظُرُ إِلَى بَرِيقِ سَاقَيْهِ.

English reference : Book 8, Hadith 61
Arabic reference : Book 8, Hadith 63

Baraa bin 'Aazib (R.A) says:

"I have never seen anybody more handsome in red clothing than Rasulullah (S.A.W). At that time, the hair of Rasulullah (S.A.W) reached his shoulders

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ، مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، إِنْ كَانَتْ جُمَّتُهُ لَتَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ.

English reference : Book 8, Hadith 62
Arabic reference : Book 8, Hadith 64

Abu Rimthah Taymi (R.A) says, "I saw Rasulullah (S.A.W) covering himself in two green coloured sheets."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ، عَنْ أَبِيهِ، عَنْ أَبِي رِمْثَةَ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ.

English reference : Book 8, Hadith 63
Arabic reference : Book 8, Hadith 65

Qaylah bin Makhramah (R.A) says:

"I saw Rasulullah (S.A.W) in such a state that he was wearing two old lungis (sarong, waist wrap) that had been dyed a saffron colour but there was no sign of saffron left on it." There is a lengthy story in this hadith also

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، عَنْ جَدَّتَيْهِ دُحَيْبَةَ، وَعُلَيْبَةَ، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، قَالَتْ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم وَعَلَيْهِ أَسْمَالُ مُلَيَّتَيْنِ، كَانَتَا بِزَعْفَرَانٍ، وَقَدْ نَفَضَتْهُ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

English reference : Book 8, Hadith 64
Arabic reference : Book 8, Hadith 66

Ibn 'Abbaas (R.A) says that Rasulullah (S.A.W) used to say:

"Choose white clothing, as it is the best clothing. White clothing should be worn whilst living, and the dead should be buried in white.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ، لِيَلْبِسْهَا أَحْيَاؤُكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، فَإِنَّهَا مِنْ خِيَارِ ثِيَابِكُمْ.

English reference : Book 8, Hadith 65
Arabic reference : Book 8, Hadith 67

Samurah bun Jundub (R.A) says:

"Rasulullah (S.A.W) said, "Wear white clothing because it is more taahir (paak) and clean, and also clothe your dead in it.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: الْبَسُوا الْبَيَاضَ، فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ.

English reference : Book 8, Hadith 66
Arabic reference : Book 8, Hadith 68

Ummul Mu-mineen, 'Aayeshah (R.A) reports:

"Rasulullah (S.A.W) once left the house in the morning, wearing a sheet made of black hair."

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، قَالَ: حَدَّثَنَا أَبِي، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، قَالَتْ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم ذَاتَ غَدَاةٍ، وَعَلَيْهِ مِرْطٌ مِنْ شَعَرٍ أَسْوَدَ.

English reference : Book 8, Hadith 67
Arabic reference : Book 8, Hadith 69

Mughirah bin Shu'bah (R.A) says:

"Rasulullah (S.A.W) wore a rumi Jubbah which had narrow sleeves.

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، لَبِسَ جُبَّةً رُومِيَّةً، ضَيِّقَةَ الْكُمَّيْنِ.

English reference : Book 8, Hadith 68
Arabic reference : Book 8, Hadith 70

9 - The Standard of Living of Rasoolullah
باب ماجاء في عيش رسول الله صلى الله عليه وسلم

Muhammad ibn Sireen says:

We were with Abu Hurayrah (ra) and he had on two garments dyed dark red made from linen so he blew his nose in one of them. Then Abu Hurairah said: Wow, look at Abu Hurairah, he blows his nose in linen. I can still see myself falling down unconscious between the pulpit of the Messenger of Allah (ﷺ) and the apartment of Aisha (ra) until someone would come along and place their foot on my neck assuming that I had gone insane But I was not insane; it was nothing but hunger.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حماد بن زيد , عن أيوب , عن محمد بن سيرين , قال: كُنَّا عِنْدَ أَبِى هُرَيْرَةَ رضي الله عنه وَعَلَيْهِ ثَوْبَانِ مُمَشَّقَانِ مِنْ كَتَّان فَتَمَخَّطَ في أحدهما. فَقَالَ أَبُو هُرَيْرَةَ: بَخْ بَخْ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِى الْكَتَّانِ. لَقَدْ رَأَيْتُنِي وَإِنِّى لأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللهِ صلى الله عليه وسلم وحُجْرَةِ عَائِشَةَ رضي الله عنها مَغْشِيًّا عَلَيّ، فَيَجِيءُ الْجَانِى فَيَضَعُ رِجْلَهُ عَلَى عُنُقِى، يُرَى أَنّ بِي جْنُونًا، وَمَا بِي جُنُونٍ، ومَا هو إلاَّ الْجُوعُ.

English reference : Book 9, Hadith 68
Arabic reference : Book 9, Hadith 71

Malik bin Dinar relates:

The Prophet (S) never ever filled his stomach with bread, nor with meat except in the situation of *dafaf*. Malik bin Dinar asked a Bedouin man: What is *dafaf*? He responded: That he would eat with the people.

حَدَّثَنَا قُتَيْبَةُ , حَدَّثَنَا جعفر بن سليمان الضبعي , عن مالك بن دينار قال: مَا شَبِعَ رَسُولِ اللهِ صلى الله عليه وسلم مِنْ خُبْزٍ قَط , وَلَحم إلاَّ عَلى ضفَفَ.

English reference : Book 9, Hadith 68
Arabic reference : Book 9, Hadith 72

10 - The Khuff (Leather Socks) Of Rasoolullah
باب ما جاء في خف رسول الله صلى الله عليه وسلم

Buraydah (radiallahu anhu.) says, "Najaashi sent two simple black coloured as a gift to Sayyidina Rasulullah sallallahu alaihe wasallam. He wore these and made mash over after performing wudu".

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ دَلْهَمِ بْنِ صَالِحٍ، عَنْ حُجَيْرِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّجَاشِيَّ أَهْدَى لِلنَّبِيِّ صلى الله عليه وسلم، خُفَّيْنِ، أَسْوَدَيْنِ، سَاذَجَيْنِ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا.

English reference : Book 9, Hadith 69
Arabic reference : Book 10, Hadith 73

Sayyidina Mughirah bin Shu'bah radiallahu anhu relates:

"Dihyah Kalbi sent to Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam as a gift to khuffs. In another narration it is stated that with the khuffs a jubbah (a long coat) was also sent. Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam did not inquire if the skin was from slaughtered animals or not".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ الْحَسَنِ بْنِ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: أَهْدَى دِحْيَةُ لِلنَّبِيِّ صلى الله عليه وسلم خُفَّيْنِ، فَلَبِسَهُمَا وَقَالَ إِسْرَائِيلُ: عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَجُبَّةً فَلَبِسَهُمَا حَتَّى تَخَرَّقَا لا يَدْرِي النَّبِيُّ صلى الله عليه وسلم، أَذَكًى هُمَا أَمْ لا.

English reference : Book 9, Hadith 70
Arabic reference : Book 10, Hadith 74

11 - The Shoes Of Rasoolullah
باب ماجاء في نعل رسول الله صلى الله عليه وسلم

Qataadah radiallahu anhu reports that:

"I asked Anas to describe the shoe of Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam". He replied: "Each shoe had two straps"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ نَعْلُ رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَ: لَهُمَا قِبَالاَنِ.

English reference : Book 10, Hadith 71
Arabic reference : Book 11, Hadith 75

Ibn 'Abbaas radiallahu anhu reports that Raulullah Sayyidina Rasulullah sallallahu alaihe wasallam shoe had two double straps

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ لِنَعْلِ رَسُولِ اللهِ صلى الله عليه وسلم قِبَالاَنِ، مَثْنِيٌّ شِرَاكُهُمَا.

English reference : Book 10, Hadith 72
Arabic reference : Book 11, Hadith 76

'Eesa bin Tahmaan says that Anas radiallahu anhu took out a pair of furless shoes and showed then to us. They had two straps. Later Thaabit told me these were the shoes of Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ نَعْلَيْنِ جَرْدَاوَيْنِ، لَهُمَا قِبَالاَنِ. قَالَ : فَحَدَّثَنِي ثَابِتٌ بَعْدُ عَنْ أَنَسُ ، أَنَّهُمَا كَانَتَا نَعْلَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

English reference : Book 10, Hadith 73
Arabic reference : Book 11, Hadith 77

'Ubayd bin Jurayj radiallahu anhu asked Ibn 'Umar radiallahu anhu the reason for not wearing shoes with hair on them. He replied:

"I had seen Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam wear and perform wudu with shoes that did not have hair on them. That is why I also like this type of shoes"

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فِيهَا شَعَرٌ، وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ أَلْبَسَهَا.

English reference : Book 10, Hadith 74
Arabic reference : Book 11, Hadith 78

Abu hurayrah radiallahu anhu relates that the shoes of Rasululah Sayyidina Rasulullah sallallahu alaihe wasallam had two straps.

11 - The Shoes Of Rasoolullah ما جاء في نعل رسول الله صلى الله عليه وسلم

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ مَوْلَى التَّوْءَمَةِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ لِنَعْلِ رَسُولِ اللهِ صلى الله عليه وسلم قِبَالانِ.

English reference : Book 10, Hadith 75
Arabic reference : Book 11, Hadith 79

Amr bin Hurayth radiallahu anhu reports, "I saw rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam perform salaah with such shoes that had another leather sole sewn onto them.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ السُّدِّيِّ، قَالَ: حَدَّثَنِي مَنْ، سَمِعَ عَمْرَو بْنَ حُرَيْثٍ، يَقُولُ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يُصَلِّي فِي نَعْلَيْنِ مَخْصُوفَتَيْنِ.

English reference : Book 10, Hadith 76
Arabic reference : Book 11, Hadith 80

Abu Hurayrah reports:

Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam said: One should not wear one shoe and walk. Both shoes should be worn or both shoes should be removed.

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا يَمْشِيَنَّ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيُنْعِلْهُمَا جَمِيعًا، أَوْ لِيُحْفِهِمَا جَمِيعًا.

English reference : Book 10, Hadith 77
Arabic reference : Book 11, Hadith 81

حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ نَحْوَهُ.

Arabic reference : Book 11, Hadith 82

Jaabir radiallahu anhu says that Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam. prohibited eating with the left hand, or the wearing of one shoe only.

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى أَنْ يَأْكُلَ، يَعْنِي الرَّجُلَ، بِشِمَالِهِ، أَوْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ.

English reference : Book 10, Hadith 78
Arabic reference : Book 11, Hadith 83

Abu Hurayrah radiallahu anhu says that Sayyidina Rasulullah sallallahu alaihe wasallam said:

"Whenever one amongst you puts on his shoes, he should begin with the right, and when he removes his shoes the left one should be removed first. The right should be first when putting on and last when removing the shoes.

حَدَّثَنَا قُتَيْبَةُ، حوَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمِينِ، وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ، فَلْتَكُنِ الْيَمِينُ أَوَّلَهُمَا تُنْعَلُ، وَآخِرَهُمَا تُنْزَعُ.

English reference : Book 10, Hadith 79
Arabic reference : Book 11, Hadith 84

11 - The Shoes Of Rasoolullah ماجاء في نعل رسول الله صلى الله عليه وسلم

Aayeshah Radiallahhu Anha says:

"Rasulullah Sayyidina Rasulullah sallallahu alaihe wasallam while combing his hair ; wearing his shoes; and while washing his limbs during wudu, as far as possible began with his right.

حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَشْعَثُ هُوَ ابْنُ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي تَرَجُّلِهِ، وَتَنَعُّلِهِ وَطُهُورِهِ.

English reference : Book 10, Hadith 80
Arabic reference : Book 11, Hadith 85

Abu Hurayrah radiallahu anhu says that the shoes of Sayyidina Rasulullah sallallahu alaihe wasallam had two straps. In the same manner the shoes of Abu Bakr and Umar radiallahu anhu had two straps on them. Sayyidina 'Uthman radiallahu anhu began the use of one strap.

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ أَبُو عَبْدِ اللهِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ قَيْسٍ أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ لِنَعْلِ رَسُولِ اللهِ صلى الله عليه وسلم قِبَالانِ وَأَبِي بَكْرٍ وَعُمَرَ، وَأَوَّلُ مَنْ عَقَدَ عَقْدًا وَاحِدًا عُثْمَانُ رضي الله عنه..

English reference : Book 10, Hadith 81
Arabic reference : Book 11, Hadith 86

12 - The Mubarak Ring Of Rasoolullah
باب ما جاء في ذكر خاتم رسول الله صلى الله عليه وسلم

Anas bin Maalik Radiyallahu 'Anhu says that the ring of Rasulullah Sallallahu 'Alayhi Wasallam was ,made of silver and the gem stone was from Abyssinia

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَغَيْرُ وَاحِدٍ، عَنْ عَبْدِ اللهِ بْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ خَاتَمُ النَّبِيِّ صلى الله عليه وسلم مِنْ وَرِقٍ، وَكَانَ فَصُّهُ حَبَشِيًّا.

English reference : Book 11, Hadith 82
Arabic reference : Book 12, Hadith 87

Hazrat Ibn Umar radiallahu anhu says that Rasulullah sallallahu alayhe wasallam had a ring made of silver. He used it as a seal (Stamp) on letters etc., but did not wear it

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، فَكَانَ يَخْتِمُ بِهِ وَلا يَلْبَسُهُ.

English reference : Book 11, Hadith 83
Arabic reference : Book 12, Hadith 88

Hazrat Anas radiallahu anhu reports that Rasululah sallallahu alayhe wasallam had a ring made of silver and its (inlaid) gem was also of silver

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ عُبَيْدٍ هُوَ الطَّنَافِسِيُّ، قَالَ: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ خَاتَمُ رَسُولِ اللهِ صلى الله عليه وسلم، مِنْ فِضَّةٍ، فَصُّهُ مِنْهُ.

English reference : Book 11, Hadith 84
Arabic reference : Book 12, Hadith 89

Anas radiallahu anhu relates:

"When Rasulullah sallallahu alayhe wasallam intended to write letters to the kings of 'Ajam (non arabs), inviting them to Islam, the people said that they did not accept letters without a seal (stamp) on them. Rasulullah sallallahu alayhe wasallam therefore had a ring made, the whiteness of which is still before my eyes.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا أَرَادَ رَسُولُ اللهِ صلى الله عليه وسلم أَنْ يَكْتُبَ إِلَى الْعَجَمِ قِيلَ لَهُ: إِنَّ الْعَجَمَ لا يَقْبَلُونَ إِلا كِتَابًا عَلَيْهِ خَاتَمٌ، فَاصْطَنَعَ خَاتَمًا، فَكَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي كَفِّهِ.

English reference : Book 11, Hadith 85
Arabic reference : Book 12, Hadith 90

It is related from Hazrat Anas radiallahu anhu that the inscription engraved on the ring of Rasulullah sallallahu alayhe wasallam was 'Muhammad' on one line, 'Rasul' on a line, and 'Allah' on a line.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيِّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ نَقْشُ خَاتَمِ رَسُولِ اللهِ صلى الله عليه وسلم: مُحَمَّدٌ سَطْرٌ، وَرَسُولٌ سَطْرٌ، وَاللَّهُ سَطْرٌ.

12 - The Mubarak Ring Of Rasoolullah ذكر خاتم رسول الله صلى الله عليه وسلم

English reference : Book 11, Hadith 86
Arabic reference : Book 12, Hadith 91

Anas Radiyallahu relates that:

Rasulullah sallallahu alayhi wasallam made an intention to write letters to Kisra, Qaysur (Ceasar) and Najashi, inviting them to accept Islaam. The people said: '(O Rasulullah) those people do not accept letters without a stamp on it'. For this reason Rasulullah Sallallahu Alayhi Wasallam had a stamp made. The ring (loop) of which was silver, and had 'Muhammad Rasulullah' engraved on it".

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ أَبُو عَمْرٍو، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَتَبَ إِلَى كِسْرَى وَقَيْصَرَ وَالنَّجَاشِيِّ، فَقِيلَ لَهُ: إِنَّهُمْ لا يَقْبَلُونَ كِتَابًا، إِلا بِخَاتَمٍ، فَصَاغَ رَسُولُ اللهِ صلى الله عليه وسلم، خَاتَمًا حَلْقَتُهُ فِضَّةٌ، وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللهِ.

English reference : Book 11, Hadith 87
Arabic reference : Book 12, Hadith 92

Anas bin Maalik Radiyallahu 'Anhu reports:

"When Rasulullah Sallallahu 'Alayhi Wasallam went to the toilet, he removed his ring"

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، وَالْحَجَّاجُ بْنُ مِنْهَالٍ، عَنْ هَمَّامٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا دَخَلَ الْخَلاءَ نَزَعَ خَاتَمَهُ.

English reference : Book 11, Hadith 88
Arabic reference : Book 12, Hadith 93

Ibn 'Umar Radiyallahu 'Anhu says. "Rasulullah Sallallahu 'Alayhi Wasallam kept his ring in his mubaarak hands (possession). Then it was kept by Abubakr Radiyallahu 'Anhu, then by 'Umar Radiyallahu 'Anhu. Thereafter by 'Uthmaan Radiyallahu 'Anhu. In his ('Uthmaan Radiyallahu 'Anhu's) time it fell in the Well of 'Arees. The inscription on this ring was 'Muhammadur Rasulullah'".

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللهِ صلى الله عليه وسلم، خَاتَمًا مِنْ وَرِقٍ، فَكَانَ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، وَيَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ، حَتَّى وَقَعَ فِي بِئْرِ أَرِيسٍ، نَقْشُهُ: مُحَمَّدٌ رَسُولُ اللهِ.

English reference : Book 11, Hadith 89
Arabic reference : Book 12, Hadith 94

13 - Stating That Rasoolullah Wore The Ring On His Right Hand
باب ماجاء في تختم رسول الله صلى الله عليه وسلم

'Ali bin Abi Taalib Radiyallahu 'Anhu says:

"Rasulullah Sallallahu Alayhi Wasallam wore his ring in the right hand"

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ الْبَغْدَادِيُّ، وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالا: أَخْبَرَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنِ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ.

English reference : Book 12, Hadith 90
Arabic reference : Book 13, Hadith 95

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، عَنْ سُلَيْمَانَ بْنِ بِلالٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، نَحْوَهُ.

Arabic reference : Book 13, Hadith 96

Hazrat Hammaad bin Salamah says that he saw Hazrat Abdur Rahman bin Abi Rafe' wearing a ring on his right hand. He asked him the reason and he replied, "I had seen Hazrat Abdullah bin Ja'far radiyallahu anhu wearing a ring on his right hand, and he said that he had seen the Prophet of Allah sallallahu alaihe wasallam wear a ring on the right hand."

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ ، قَالَ : حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ حَمَّادِ بْنِ سَلَمَةَ ، قَالَ : رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَتَّمُ فِي يَمِينِهِ فَسَأَلْتُهُ عَنْ ذَلِكَ , فَقَالَ : رَأَيْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخَتَّمُ فِي يَمِينِهِ وَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَخَتَّمُ فِي يَمِينِهِ " .

English reference : Book 12, Hadith 91
Arabic reference : Book 13, Hadith 97

It is related from Hazrat Abdullah bin Ja'far radiyallahu anhu from another source (another chain of narrators) that the Prophet of Allah sallallahu alaihe wasallam wore a ring on the right hand

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

English reference : Book 12, Hadith 92
Arabic reference : Book 13, Hadith 98

Hazrat Jabir bin Abdullah radiyallahu anhu says, "The Prophet of Allah sallallahu alaihe wasallam wore the ring on the right hand."

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَيْمُونٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

English reference : Book 12, Hadith 93
Arabic reference : Book 13, Hadith 99

Salt bin Abdullah says that Hazrat Ibn Abbas radiyallahu anhu wore a ring on the right hand, and as far as I can remember he used to say that the Prophet of Allah sallallahu alaihe wasallam also wore it on the right hand

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الصَّلْتِ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ ابْنُ عَبَّاسٍ، يَتَخَتَّمُ فِي يَمِينِهِ، وَلا إِخَالُهُ إِلا قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَتَخَتَّمُ فِي يَمِينِهِ.

English reference : Book 12, Hadith 94
Arabic reference : Book 13, Hadith 100

Hazrat Ibn Umar radiyallahu anhu reports, "The Prophet of Allah sallallahu alaihe wasallam had a ring made of silver. The top portion remained towards the inside. On it was engraved 'Muhammad the Rasoolullah'. The people were prohibited from making this inscription on their rings. This is the same ring which fell from the hands of Hazrat Mu'ayqib radiyallahu anhu into the well of Arees during the reign of Hazrat Uthman radiyallahu anhu.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيان، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ، وَنَهَى أَنْ يَنْقُشَ أَحَدٌ عَلَيْهِ وَهُوَ الَّذِي سَقَطَ مِنْ مُعَيْقِيبٍ فِي بِئْرِ أَرِيسٍ.

English reference : Book 12, Hadith 95
Arabic reference : Book 13, Hadith 101

Imam Muhammad Baaqir relates that Hazrat Hasan radiyallhu anhu and Hazrat Husain radiyallahu anhu, both wore their rings on their left hands

حَدَّثَنَا قتيبة بن سعيد , حَدَّثَنَا حاتم بن إسماعيل , عن جَعْفَرِ بن محمد , عن أبيه , قَالَ: كان الحسن والحسين يتختمان في يسارهما.

English reference : Book 12, Hadith 96
Arabic reference : Book 13, Hadith 102

It is related from Hazrat Anas radiyallahu anhu that the Prophet of Allah sallallahu alaihe wasallam wore a ring on the right hand, and some people have also related from Hazrat Anas radiyallahu anhu that the Prophet of Allah sallallahu alaihe wasallam wore a ring on the left hand

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَهُوَ ابْنُ الطَّبَّاعِ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ صلى الله عليه وسلم كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

English reference : Book 12, Hadith 97
Arabic reference : Book 13, Hadith 103

Hazrat Ibn Umar radiyallahu anhu relates that the Prophet of Allah sallallahu alaihe wasallam had a ring made of gold which he wore on his right hand. The Sahabah radiyallahu anhum in imitating the Prophet of Allah sallallahu

alaihe wasallam also had gold rings made for themselves. Thereafter, the Prophet of Allah sallallah alaihe wasallam threw away the gold ring and said, "I will never wear it again."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ الْمُحَارِبِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: اتَّخَذَ رَسُولُ اللهِ صلى الله عليه وسلم خَاتَمًا مِنْ ذَهَبٍ، فَكَانَ يَلْبَسُهُ فِي يَمِينِهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ صلى الله عليه وسلم، وَقَالَ: لا أَلْبَسُهُ أَبدًا فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ.

English reference : Book 12, Hadith 98
Arabic reference : Book 13, Hadith 104

14 - The Sword Of Rasoolullah
باب ماجاء في صفة سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم

Hazrat Anas radiyallahu anhu reports that the handle of the sword of the Prophet of Allah sallallahu alaihe wasallam was made of silver.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم مِنْ فِضَّةٍ.

English reference : Book 13, Hadith 99
Arabic reference : Book 14, Hadith 105

Hazrat Saeed bin Abil Hasan Basri radiyallahu anhu has related the same hadith that the handle grip of the sword of the Prophet of Allah sallallahu alaihe wasallam was made of silver.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللهِ صلى الله عليه وسلم مِنْ فِضَّةٍ.

English reference : Book 13, Hadith 100
Arabic reference : Book 14, Hadith 106

Hazrat Mazeedah bin Malik, the (maternal) grandfather of Hud says that when the Prophet of Allah sallallahu alaihe wasallam entered Makkah on the day it was conquered, his sword had gold and silver on it.
Talib who is one of the narrators of this hadith says that he asked the ustaadh, "On which part of the sword was the silver?" He replied, "The cap of the grip handle was made of silver.

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صُدْرَانَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا طَالِبُ بْنُ حُجَيْرٍ، عَنْ هُودٍ وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ سَعْدٍ، عَنْ جَدِّهِ، قَالَ: دَخَلَ رَسُولُ اللهِ صلى الله عليه وسلم مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى سَيْفِهِ ذَهَبٌ، وَفِضَّةٌ، قَالَ طَالِبٌ: فَسَأَلْتُهُ عَنِ الْفِضَّةِ، فَقَالَ: كَانَتْ قَبِيعَةُ السَّيْفِ فِضَّةً.

English reference : Book 13, Hadith 101
Arabic reference : Book 14, Hadith 107

Ibn Seereen says, "I made my sword like the sword of Samurah bin Jundub radiyallahu anhu. He said that he had his sword made in the same manner as the one the Prophet of Allah sallallahu alaihe wasallam had. The sword was the type used by the tribe of Banu Hanifah.

حَدَّثَنَا محمد بن شجاع البغدادى , حَدَّثَنَا أبو عبيدة الحداد , عن عثمان بن سعد , عن ابن سيرين قال: صنعت سيفي على سيف سمرة بن جندب: وزعم سمرة أنه صنع سَيْفِه على سيف رَسُولِ اللهِصلى الله عليه وسلم , وكان حنيفيا.

English reference : Book 13, Hadith 102
Arabic reference : Book 14, Hadith 108

حدثنا عقبة بن مكرم البصري , قال: حدثنا محمد بن بكر , عن عثمان بن سعد , بهذا الإسناد , نحوه..

Arabic reference : Book 14, Hadith 109

15 - The Armor Of Rasoolullah
باب ماجاء في صفة درع رَسُولِ اللهِصلى الله عليه وسلم

Hazrat Zubair bin Al-Awwaam radiyallahu anhu relates that the Prophet of Allah sallallahu alaihe wasallam wore two suits of armour on his auspicious body in the Battle of Uhud (Dhaatul Fadl and Fiddah). The Prophet of Allah sallallahu alaihe wasallam intended climbing a hill but (since it was huge and due to the heavy weight of the two armours and the difficulties he confronted causing his auspicious face to bleed, as a result) he could not do so. He therefore requested Talhah radiyallahu anhu to sit and, with his aid, climbed the hill. Zubair radiyallahu anhu said, "I heard the Prophet of Allah sallallahu alaihe wasallam say, "It has become wajib (Jannah or the intercession of the Prophet of Allah sallallahu alaihe wasallam) for Talhah.

حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ اللهِ بْنُ سَعِيدٍ الأَشَجُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، قَالَ: كَانَ عَلَى النَّبِيِّ صلى الله عليه وسلم يَوْمَ أُحُدٍ دِرْعَانِ، فَنَهَضَ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ، فَأَقْعَدَ طَلْحَةَ تَحْتَهُ، وَصَعِدَ النَّبِيُّ صلى الله عليه وسلم حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، قَالَ: سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم، يَقُولُ: أَوْجَبَ طَلْحَةُ.

English reference : Book 14, Hadith 103
Arabic reference : Book 15, Hadith 110

Hazrat Saa'ib bin Yazeed radiyallahu anhu says, "In the Battle of Uhud the Prophet of Allah sallallahu alaihe wasallam wore two suits of armour. He wore one over the other.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ عَلَيْهِ يَوْمَ أُحُدٍ دِرْعَانِ، قَدْ ظَاهَرَ بَيْنَهُمَا.

English reference : Book 14, Hadith 104
Arabic reference : Book 15, Hadith 111

16 - The Helmet Of Rasoolullah
باب ما جاء في صفة مغفر رسول الله صلى الله عليه وسلم

Hazrat Anas radiyallahu anhu reports that, on the day when Makkah was conquered, the Prophet of Allah sallallahu alaihe wasallam wore a helmet when they entered the city. (The Prophet of Allah sallallahu alaihe wasallam removed the helmet after being satisfied that everything was under control). Someone came to the Prophet of Allah sallallahu alaihe wasallam and said, "O' Messenger of Allah, this Ibn Khatl is holding the cover (black cloth) of the Ka'bah." The Prophet of Allah sallallahu alaihe wasallam replied, "Kill him.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ وَعَلَيْهِ مِغْفَرٌ، فَقِيلَ لَهُ: هَذَا ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ.

English reference : Book 15, Hadith 105
Arabic reference : Book 16, Hadith 112

It is related from Hazrat Anas radiyallahu anhu that the Prophet of Allah sallallahu alaihe wasallam, when entering Makkah as a conqueror, wore a helmet on his auspicious head. After he had removed it, a person came and said, "O' Messenger of Allah, Ibn Khatl is clinging to the cover of the Ka'bah."
The Prophet of Allah sallallahu alaihe wasallam replied, "He is not of the ones who have been granted amnesty, kill him."
Ibn Shihaab Zuhri says, "I have been informed that the Prophet of Allah sallallahu alaihe wasallam was not in the state of Ihraam.

حَدَّثَنَا عِيسَى بْنُ أَحْمَدَ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، دَخَلَ مَكَّةَ عَامَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ، قَالَ: فَلَمَّا نَزَعَهُ جَاءَهُ رَجُلٌ، فَقَالَ لَهُ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: اقْتُلُوهُ، قَالَ ابْنُ شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، لَمْ يَكُنْ يَوْمَئِذٍ مُحْرِمًا.

English reference : Book 15, Hadith 106
Arabic reference : Book 16, Hadith 113

17 - The Turban Of Rasoolullah
باب ما جاء في عمامة رسول الله صلى الله عليه وسلم

Hazrat Jabir radiyallahu anhu reports that when Makkah was conquered, Rasoolullah sallallahu alaihe wasallam entered the city wearing a black turban

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ (ح) حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: دَخَلَ النَّبِيُّ صلى الله عليه وسلم، مَكَّةَ يَوْمَ الْفَتْحِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

English reference : Book 16, Hadith 107
Arabic reference : Book 17, Hadith 114

Hazrat Amr bin Huraith radiyallahu anhu says, "I had seen Rasoolullah sallallahu alaihe wasallam wear a black turban.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَخْطُبُ عَلَى الْمِنْبَرِ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

English reference : Book 16, Hadith 108
Arabic reference : Book 17, Hadith 115

Hazrat Amr bin Huraith radiyallahu anhu relates that Sayyidina Rasoolullah sallallahu alaihe wasallam was once delivering the sermon, and there was a black turban on his auspicious head.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، وَيُوسُفُ بْنُ عِيسَى، قَالا: حَدَّثَنَا وَكِيعٌ، عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، خَطَبَ النَّاسَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

English reference : Book 16, Hadith 109
Arabic reference : Book 17, Hadith 116

Hazrat Ibn Umar radiyallahu anhuma reports, "When Rasoolullah sallallahu alaihe wasallam fastened an amaamah (turban), he used to put the shamlah between his shoulers (i.e. he used to put it on the back)."
Nafi says, "I had seen Abdullah bin Umar radiyallahu anhuma do it in the same manner."
Ubaidullah, who is the student of Nafi, says, "In my time the grandson of Abu Bakr radiyallahu anhu, Qasim bin Muhammad and the grandson of Umar radiyallah anhu, Saalim bin Abdullah did the same.

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدَنِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، إِذَا اعْتَمَّ، سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ..

English reference : Book 16, Hadith 110
Arabic reference : Book 17, Hadith 117

Hazrat Ibn Abbas radiyallahu anhuma reports, "Sayyidina Rasoolullah sallallahu alaihe wasallam was once delivering a sermon. He was wearing a black turban, or an oily strip of cloth.

17 - The Turban Of Rasoolullah   باب ما جاء في عمامة رسول الله صلى الله عليه وسلم

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا أَبُو سُلَيْمَانَ وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم خَطَبَ النَّاسَ، وَعَلَيْهِ عِصَابَةٌ دَسْمَاءُ.

English reference : Book 16, Hadith 111
Arabic reference : Book 17, Hadith 118

18 - The Lungi Of Rasoolullah
باب ما جاء في صفة إزار رسول الله صلى الله عليه وسلم

Hazrat Abu Burdah bin Musa Al-Ash'ari radiyallahu anhu reports, "Aishah radyiallahu anha showed us a patched sheet, and the thick coarse lungi, then said, "When Rasoolullah sallallahu alaihe wasallam passed away, he was wearing these clothes.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ حُمَيْدِ بْنِ هِلالٍ، عَنْ أَبِي بُرْدَةَ، قَالَ: أَخْرَجَتْ إِلَيْنَا عَائِشَةُ، كِسَاءً مُلَبَّدًا، وَإِزَارًا غَلِيظًا، فَقَالَتْ: قُبِضَ رُوحُ رَسُولِ اللهِ صلى الله عليه وسلم، فِي هَذَيْنِ.

English reference : Book 17, Hadith 112
Arabic reference : Book 18, Hadith 119

Hazrat Ubaid bin Khalid radiyallahu anhu says, "I was once going to Madinah Munawwarah. I heard a person from behind me say, "Wear the lungi higher because it avoids physical and spiratual najaasah (impurities)." (The lungi will remain cleaner and will not become dirty by being dragged on the ground.)
When I turned to see who was talking, I saw that it was Rasoolullah sallallahu alaihe wasallam. I said, "O' Rasoolullah, this is a simple lungi, how can one become proud, and it is necessary to look after it (keep it clean)?"
Rasoolullah sallallahu alaihe wasallam replied, "If you see no benefit in it, your following me has not ceased."
While Rasoolullah sallallahu alaihe wasallam was telling me this, I saw that his lungi reached till half his him."

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنِ الأَشْعَثِ بْنِ سُلَيْمٍ، قَالَ: سَمِعْتُ عَمَّتِي، تُحَدِّثُ عَنْ عَمِّهَا، قَالَ: بَيْنَا أَنَا أَمشِي بِالْمَدِينَةِ، إِذَا إِنْسَانٌ خَلْفِي يَقُولُ: ارْفَعْ إِزَارَكَ، فَإِنَّهُ أَتْقَى وَأَبْقَى فَإِذَا هُوَ رَسُولُ اللهِ صلى الله عليه وسلم، فَقُلْتُ: يَا رَسُولَ اللهِ إِنَّمَا هِيَ بُرْدَةٌ مَلْحَاءُ، قَالَ: أَمَا لَكَ فِيَّ أُسْوَةٌ؟ فَنَظَرْتُ فَإِذَا إِزَارُهُ إِلَى نِصْفِ سَاقَيْهِ.

English reference : Book 17, Hadith 113
Arabic reference : Book 18, Hadith 120

Hazrat Salamah bin Akwa radiyallahu anhu says, "Uthman radiyallahu anhu wore his lungi till the middle of his shin and said, "This is how my master Rasoolullah sallallahu alaihe wasallam wore his lungi."

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنِ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، يَأْتَزِرُ إِلَى أَنْصَافِ سَاقَيْهِ، وَقَالَ: هَكَذَا كَانَتْ إِزْرَةُ صَاحِبِي، يَعْنِي النَّبِيَّ صلى الله عليه وسلم.

English reference : Book 17, Hadith 114
Arabic reference : Book 18, Hadith 121

Hazrat Hudhaifah bin Al-Yamaan radiyallahu anhu reports that Rasoolullah sallallahu alaihe wasallam caught the shin of my leg, or of his own leg and said, "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle." (For this reason the lungi should not reach over the ankles.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نَذِيرٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: أَخَذَ رَسُولُ اللهِ صلى الله عليه وسلم، بِعَضَلَةِ سَاقِي أَوْ سَاقِهِ، فَقَالَ: هَذَا مَوْضِعُ الإِزَارِ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَلا حَقَّ لِلإِزَارِ فِي الْكَعْبَيْنِ.

English reference : Book 17, Hadith 115
Arabic reference : Book 18, Hadith 122

19 - The Walking Of Rasoolullah
باب ما جاء في مشية رسول الله صلى الله عليه وسلم

Hazrat Abu Hurairah radiyallahu anhu says, "I did not see anyone more handsome as Rasoolullah sallallahu alaihe wasallam. It was as if the brightness of the sun had shone from his auspicious face. I did not see anyone walk faster than him, as if the earth folded for him. A few moments ago he would be here, and then there. We found it difficult to keep pace when we walked with him, and he walked at his normal pace.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ أَبِي يُونُسَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: وَلا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مِشْيَتِهِ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم كَأَنَّمَا الأَرْضُ تُطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وَإِنَّهُ لَغَيْرُ مُكْتَرِثٍ.

English reference : Book 18, Hadith 116
Arabic reference : Book 19, Hadith 123

Ebrahim bin Muhammad says:

"When 'Ali Radiyallahu 'Anhu described Rasulullah Sallallahu 'Alayhi Wasallam, he used to say: Rasulullah Sallallahu 'Alayhi Wasallam walked, he lifted his leg with vigour. He did not drag his feet on the ground like women do. When he walked, because of the speed and force of the legs, it seemed as if he was descending from a high place"

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللهِ مَوْلَى غُفْرَةَ، قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ مِنْ وَلَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ عَلِيٌّ إِذَا وَصَفَ النَّبِيَّ صلى الله عليه وسلم، قَالَ: كَانَ إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ.

English reference : Book 18, Hadith 117
Arabic reference : Book 19, Hadith 124

Ali bin Abi Taalib Radiyallahu 'Anhu' says:

"When Rasulullah Sallallahu Alayhi Wasallam walked he bent slightly forward as if he was descending from a high place".This has been explained in the previous ahaadith.

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا أَبِي، عَنِ الْمَسْعُودِيِّ، عَنْ عُثْمَانَ بْنِ مُسْلِمِ بْنِ هُرْمُزَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا مَشَى، تَكَفَّأَ تَكَفُّؤًا، كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ.

English reference : Book 18, Hadith 118
Arabic reference : Book 19, Hadith 125

20 - The Qinaa Of Rasoolullah
باب ما جاء في تقنع رسول الله صلى الله عليه وسلم

Hazrat Anas bin Malik radiyallahu anhu says, "Rasoollullah sallallahu alaihe wasallam often wore a cloth on his auspicious head. This cloth, because of its greasiness, looked as if had been oiled.

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُكْثِرُ الْقِنَاعَ، كَأَنَّ ثَوْبَهُ ثَوْبُ زَيَّاتٍ.

English reference : Book 19, Hadith 119
Arabic reference : Book 20, Hadith 126

21 - The Sitting Of Rasoolullah
باب ما جاء في جلسته صلى الله عليه وسلم

Qaylah bint Makhramah Radiyallahu 'Anha reports:

"I saw Rasulullah Sallallahu 'Alayhi Wasallam in the masjid (in a very humble posture) sitting in a qarfasaa posture. Due to his awe-inspiring personality, I began shivering'.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حَسَّانَ، عَنْ، جَدَّتَيْهِ، عَنْ قَيْلَةَ بِنْتِ مَخْرَمَةَ، أَنَّهَا رَأَتْ رَسُولَ اللهِ صلى الله عليه وسلم فِي الْمَسْجِدِ، وَهُوَ قَاعِدٌ الْقُرْفُصَاءَ، قَالَتْ: فَلَمَّا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، الْمُتَخَشِّعَ فِي الْجِلْسَةِ، أُرْعِدْتُ مِنَ الْفَرَقِ.

English reference : Book 20, Hadith 120
Arabic reference : Book 21, Hadith 127

The uncle of 'Abbaad bin Tamim, 'Abdullah bin Zayd Radiyallahu 'Anhu reports:

"I have seen Rasulullah Sallallahu 'Alayhi Wasallam lying flat on his back in the masjid, with one leg resting on the other.

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم مُسْتَلْقِيًا فِي الْمَسْجِدِ وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الأُخْرَى.

English reference : Book 20, Hadith 121
Arabic reference : Book 21, Hadith 128

Abu Sa'eed Khudari Radiyallahu 'Anhu says:

"When Rasuluilah Sallallahu 'Alayhi Wasallam sat in the rnasjid, he sat in the qarfasaa posture'

حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ الْمَدَنِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الأَنْصَارِيُّ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا جَلَسَ فِي الْمَسْجِدِ، احْتَبَى بِيَدَيْهِ.

English reference : Book 20, Hadith 122
Arabic reference : Book 21, Hadith 129

22 - The Pillow Of Rasoolullah
باب ما جاء في تكأة رسول الله صلى الله عليه وسلم

Jaabir bin Samura radiyallahu anhu reports, "I observed Rasoolullah sallallahu alaihe wasallam lean on a pillow which was on his left side".

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنِ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، مُتَّكِئًا عَلَى وِسَادَةٍ عَلَى يَسَارِهِ.

English reference : Book 21, Hadith 123
Arabic reference : Book 22, Hadith 130

Abu Bakrah radiyallahu anhu relates that, "Rasoolullah sallallahu alaihe wasallam once said, :
Must I show you a great sin, from among the greatest sins?" The sahaabah replied, "Yes O Rasoolullah sallallahu alaihe wasallam, do tell us." Rasoolullah sallallahu alaihe wasallam replied, "To ascribe a partner unto Allah. To disobey one's parents. To bare false witness, (or tell a lie). (The narrator is not sure which of the two Sayyidina Rasoolullah sallallahu alaihe wasallam had said). At that time Rasoolullah sallallahu alaihe wasallam was leaning on something. When he mentioned lies, he sat up, and because of its importance began to repeat it many times, till we began hoping that he would stop, and not repeat it so many times".

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَلا أُحَدِّثُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قَالُوا: بَلَى يَا رَسُولَ اللهِ قَالَ: الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ قَالَ: وَجَلَسَ رَسُولُ اللهِ صلى الله عليه وسلم، وَكَانَ مُتَّكِئًا، قَالَ: وَشَهَادَةُ الزُّورِ، أَوْ قَوْلُ الزُّورِ، قَالَ: فَمَا زَالَ رَسُولُ اللهِ صلى الله عليه وسلم، يَقُولُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

English reference : Book 21, Hadith 124
Arabic reference : Book 22, Hadith 131

Abu Juhayafah radiyallahu anhu reports that:
"Rasulullah sallallahu alaihe wasallam said: 'I do not lean when I have meals.'"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: أَمَّا أَنَا، فَلا آكُلُ مُتَّكِئًا.

English reference : Book 21, Hadith 125
Arabic reference : Book 22, Hadith 132

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ، يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لا آكُلُ مُتَّكِئًا.

Arabic reference : Book 22, Hadith 133

Jaabir bin Samurah radiyallahu anhu says:
"I had seen Rasulullah sallallahu alaihe wasallam lean on a pillow."

22 - The Pillow Of Rasoolullah باب ما جاء في تكأة رسول الله صلى الله عليه وسلم

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم مُتَّكِئًا عَلَى وِسَادَةٍ.

English reference : Book 21, Hadith 126
Arabic reference : Book 22, Hadith 134

23 - Rasoolullah Leaning On Something Other Than a Pillow
باب ما جاء في اتكاء رسول الله صلى الله عليه وسلم

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam became ill. For this reason he came out of his room With the support of Usaamah Radiyallahu 'Anhu, and led the Sahaaba in salaah. Rasulullah Sallallahu 'Alayhi Wasallam wore a Yamaani printed shawl at that time.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ شَاكِيًا، فَخَرَجَ يَتَوَكَّأُ عَلَى أُسَامَةَ بْنِ زَيْدٍ وَعَلَيْهِ ثَوْبٌ قِطْرِيٌّ، قَدْ تَوَشَّحَ بِهِ فَصَلَّى بِهِمْ.

English reference : Book 22, Hadith 128
Arabic reference : Book 23, Hadith 135

Fadl bin 'Abbaas Radiyallahu 'Anhu says:

"I came to Rasulullah Sallallahu 'Alayhi Wasallam at the time of his last illness before he passed away. A yellow band was fastened around the mubaarak head of Rasulullah Sallallahu 'Alayhi Wasallam. I greeted him and after replying, he asked me to fasten the band tightly around his mubaarak head. I carried out his request. Thereafter Rasulullah Sallallahu 'Alayhi Wasallam sat up, then stood up supporting himself on my shoulder, and entered the masjid". There is a detailed-incident in this hadith.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، قَالَ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ الْخَفَّافُ الْحَلَبِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ، وَعَلَى رَأْسِهِ عِصَابَةٌ صَفْرَاءُ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: يَا فَضْلُ قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللهِ، قَالَ: اشْدُدْ بِهَذِهِ الْعِصَابَةِ رَأْسِي قَالَ: فَفَعَلْتُ، ثُمَّ قَعَدَ فَوَضَعَ كَفَّهُ عَلَى مَنْكِبِي، ثُمَّ قَامَ فَدَخَلَ فِي الْمَسْجِدِ.

English reference : Book 22, Hadith 129
Arabic reference : Book 23, Hadith 136

24 - Description Of The Eating Of Rasoolullah
باب ما جاء في أكل رسول الله صلى الله عليه وسلم

Kaa'b bin Maalik Radiyallahu 'Anhu says:

"Rasulullah Sallallabu 'Alayhi Wasallam licked his fingers thrice (after eating)".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يَلْعَقُ أَصَابِعَهُ ثَلاثًا.

English reference : Book 23, Hadith 130
Arabic reference : Book 24, Hadith 137

Anas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam used to lick his three fingers after having eaten".

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلاثَ.

English reference : Book 23, Hadith 131
Arabic reference : Book 24, Hadith 138

Abu Juhayfah Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallain said: 'I do not lean and eat'".

حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ يَزِيدَ الصُّدَائِيُّ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ يَعْنِي الْحَضْرَمِيَّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: أَمَّا أَنَا فَلا آكُلُ مُتَّكِئًا.

English reference : Book 23, Hadith 132
Arabic reference : Book 24, Hadith 139

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ , نَحْوَهُ.

Arabic reference : Book 24, Hadith 140

Ka'b bin Maalik Radiyallahu 'Anhu says:

"It was the noble habit of Rasulullah Sallallahu 'Alayhi Wasallamn to use three fingers whilst eating and-he also licked them".

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ ابْنٍ لِكَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَأْكُلُ بِأَصَابِعِهِ، الثَّلاثِ وَيَلْعَقُهُنَّ.

English reference : Book 23, Hadith 133
Arabic reference : Book 24, Hadith 141

Anas bin Maalik (Radiyallahu anhu) says:

"Dates were presented to Rasulullah (Sallallahu 'Alayhi Wasallam). I saw him eating them. Due to hunger he was sitting on the support of something and not on his own support".

24 - Description Of The Eating Of Rasool...باب ما جاء في أكل رسول الله صلى الله عليه وسلم

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ سُلَيْمٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: أُتِيَ رَسُولُ اللهِ صلى الله عليه وسلم بِتَمْرٍ فَرَأَيْتُهُ يَأْكُلُ وَهُوَ مُقْعٍ مِنَ الْجُوعِ.

English reference : Book 23, Hadith 134
Arabic reference : Book 24, Hadith 142

25 - The Bread Of Rasoolullah
باب ما جاء في صفة خبز رسول الله صلى الله عليه وسلم

'Aayeshah Radiyallahu 'Anha says:

"Till the demise of Rasulullah sallallahu'Alayhi Wasallam, his family never ate a full stomach of bread made of barley for two consecutive days".

حدثني مُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، يُحَدِّثُ عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ صلى الله عليه وسلم مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم.

English reference : Book 24, Hadith 135
Arabic reference : Book 25, Hadith 143

Abu Umaamah Al-Baahili Radiyallahu 'Anhu says:

"Bread made of barley was never left over in the house of Rasulullah Sallallahu 'Alayhi Wasallam".

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، قَالَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ سُلَيْمِ بْنِ عَامِرٍ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ، يَقُولُ: مَا كَانَ يَفْضُلُ عَنِ أَهْلِ بَيْتِ رَسُولِ اللهِ صلى الله عليه وسلم خُبْزُ الشَّعِيرِ.

English reference : Book 24, Hadith 136
Arabic reference : Book 25, Hadith 144

lbn 'Abbaas Radiyallahu 'Anhu reports that:

"Rasulullah Sallallahu 'Alayhi Wasallam and his family spent many consecutive nights without food, because there would be no supper. The bread of Rasulullah Sallallahu 'Alayhi Wasallam was mostly made of barley". (Sometimes bread made of wheat was also available).

حَدَّثَنَا عَبْدُ اللهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ، قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا هُوَ وَأَهْلُهُ، لا يَجِدُونَ عِشَاءً وَكَانَ أَكْثَرُ خُبْزِهِمْ، خُبْزَ الشَّعِيرِ.

English reference : Book 24, Hadith 137
Arabic reference : Book 25, Hadith 145

Someone asked Sahl bin Sa'd Radiyallahu 'Anhu "Did Rasulullah Sallailahu 'Alayhi Wasallam ever eat bread made of white (fine) flour?" He replied:

White flour may not have come before Rasulullah Sallailahu 'Alayhi Wasallam till his last days". The questioner then asked: "Did you people use sieved flour in the time of Rasulullah Sallailahu 'Alayhi Wasallam?"

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنَفِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللهِ بْنِ دِينَارٍ، قَالَ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، أَنَّهُ قِيلَ لَهُ: أَكَلَ رَسُولُ اللهِ صلى الله عليه وسلم النَّقِيَّ؟ يَعْنِي الْحُوَّارَى فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللهِ صلى الله عليه وسلم النَّقِيَّ حَتَّى لَقِيَ اللَّهَ عَزَّ وَجَلَّ تَعَالَى، فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم؟

English reference : Book 24, Hadith 138

25 - The Bread Of Rasoolullah باب ما جاء في صفة خبز رسول الله صلى الله عليه وسلم

Arabic reference : Book 25, Hadith 146

Anas Radiyallahu 'Anhu reports that... "Rasulullah Sallallahu 'Alayhi Wasallam never ate food from a table, nor from small plates, nor was chapaati (a type of thin bread) ever made for him. Yunus Radiyallahu 'Anhu says, I asked Qataadah:

'Then on what did Rasulullah Sallallahu 'Alayhi Wasallam put and eat his food ?'. He replied: on this leather dastarkhaan'".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يُونُسَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَا أَكَلَ نَبِيُّ اللهِ عَلَى خِوَانٍ، وَلا فِي سُكُرَّجَةٍ، وَلا خُبِزَ لَهُ مُرَقَّقٌ قَالَ: فَقُلْتُ لِقَتَادَةَ: فَعَلامَ كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى هَذِهِ السُّفَرِ قَالَ مُحَمَّدُ بْنُ بَشَّارٍ: يُونُسُ هَذَا الَّذِي رَوَى عَنْ قَتَادَةَ هُوَ يُونُسُ الإِسْكَافُ.

English reference : Book 24, Hadith 139
Arabic reference : Book 25, Hadith 147

Masruq says. "I went to 'Aayeshah (Radiyallahu 'Anha). She ordered' food for me and began saying 'I never eat a stomach-full but feel like crying, then I do cry'. Masruq asked:

'Why do you feel like crying?'. She replied: 'I remember that condition of Rasulullah Sallallahu 'Alayhi Wasallam on which he left us for the next world. I swear by Allah that, he never filled his stomach twice in one day with meat or bread'".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: دَخَلْتُ عَلَى عَائِشَةَ، فَدَعَتْ لِي بِطَعَامٍ وَقَالَتْ: مَا أَشْبَعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِيَ إِلا بَكِيتُ قَالَ: قُلْتُ لِمَ؟ قَالَتْ: أَذْكُرُ الْحَالَ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللهِ صلى الله عليه وسلم الدُّنْيَا، وَاللَّهِ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ.

English reference : Book 24, Hadith 140
Arabic reference : Book 25, Hadith 148

'Aayeshah Radiyallahu 'Anha says:

"Rasulullah Sallallahu 'Alayhi Wasallam never filled his stomach with bread made of barley for two consecutive days till he passed away".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ، قَالَتْ: مَا شَبِعَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ.

English reference : Book 24, Hadith 141
Arabic reference : Book 25, Hadith 149

Anas Radiyallahu 'Anhu says:

"Till the end of his life Rasulullah Sallallahu 'Alayhi Wasallam never ate on a table and never ate a chapaati".

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: مَا أَكَلَ رَسُولُ اللهِ صلى الله عليه وسلم عَلَى خِوَانٍ، وَلا أَكَلَ خُبْزًا مُرَقَّقًا حَتَّى مَاتَ.

English reference : Book 24, Hadith 142
Arabic reference : Book 25, Hadith 150

26 - Description Of The Curry Of Rasoolullah
ما جاء في إدام رسول الله صلى الله عليه وسلم

'Aayeshah Radiyallahu 'Anha says:

"Rasulullah Sallallahu 'Alayhi Wasallam once said: 'What a nice condiment vinegar is'".

حَدَّثَنَا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ، وَعَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالا: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: نِعْمَ الإِدَامُ الْخَلُّ، قَالَ عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، فِي حَدِيثِهِ: نِعْمَ الإِدَامُ أَوِ الأُدْمُ الْخَلُّ.

English reference : Book 25, Hadith 143
Arabic reference : Book 26, Hadith 151

Nu'maan bin Bashir Radiyallahu 'Anhu says:

"Are you not in the luxuries of eating and drinking. Whereas I have seen Rasulullah Sallallahu 'Alayhi Wasallam not having ordinary types of dates to full his stomach".

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صلى الله عليه وسلم، وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بَطْنَهُ.

English reference : Book 25, Hadith 144
Arabic reference : Book 26, Hadith 152

Jaabir bin 'Abdullah Radiyallabu 'Anhu relates that Rasullullah Sallallahu 'Alayhi Wasallam said:

"What a wonderful curry vinegar is?".

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: نِعْمَ الإِدَامُ الأُدْمُ: الْخَلُّ.

English reference : Book 25, Hadith 145
Arabic reference : Book 26, Hadith 153

Zahdam Al-Jarmi RA.says that we were present in the assembly of abu Musa Ash'ari Radiyallahu 'Anhu. Fowl meat was served for food. A, person from among those present, moved back. Abu Musa Radiyalahu 'Anhu asked him the reason (for doing so). He replied 'I had seen the fowl eat something (dirty) so I swore an oath that I will not eat it'. Abu Musa Radiyallahu 'Anhu said:

'In that case, I had seen Rasulullah Sallallahu 'Alayhi Wasallam eat the meat of a fowl' (come and partake of it without fear. If it was not permissible or disliked, how did Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam eat it).

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلابَةَ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، فَأُتِيَ بِلَحْمِ دَجَاجٍ فَتَنَحَّى رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: مَا لَكَ؟ فَقَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئًا فَحَلَفْتُ أَنْ لا آكُلَهَا.

English reference : Book 25, Hadith 146
Arabic reference : Book 26, Hadith 154

Safeena Radiyallahu 'Anhu says:

26 - Description Of The Curry Of Rasoolullahما جاء في إدام رسول الله صلى الله عليه وسلم

"I ate the meat of Hubaa-raa with Rasulullah Sallallahu 'Alayhi Wasallam".

حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الأَعْرَجُ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ سَفِينَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَكَلْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم لَحْمَ حُبَارَى.

English reference : Book 25, Hadith 147
Arabic reference : Book 26, Hadith 155

Zahdam Al-Jarmi RA. says:

"We were present in the company of Abu Musa Ash'ari. Food was presented to him in which there was fowl meat also. Among those present was a person from the tribe of Banu Taymillah who was reddish in colour and seemed a freed slave. He moved back and sat on one side. Abu Musa asked him to come near (and partake of the food) and related to him that Rasulullah Sallallahu 'Alayhi Wasallam also ate the meat of a fowl. He excused himself saying: 'I had seen it eating such a thing which makes me dislike eating it. For this reason I had sworn an oath that I shall not eat it'".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ، قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: فَقَدَّمَ طَعَامَهُ وَقَدَّمَ فِي طَعَامِهِ لَحْمَ دَجَاجٍ وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ أَحْمَرُ كَأَنَّهُ مَوْلًى، قَالَ: فَلَمْ يَدْنُ فَقَالَ لَهُ أَبُو مُوسَى: ادْنُ، فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم أَكَلَ مِنْهُ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا، فَقَذِرْتُهُ فَحَلَفْتُ أَنْ لا أَطْعَمَهُ أَبَدًا.

English reference : Book 25, Hadith 148
Arabic reference : Book 26, Hadith 156

Abu Usayd Radiyallahu 'Anhu says. "Rasululah Sallallahu 'Alayhi Wasallam said:

'Use olive oil in eating and for rubbing (on the body), for it is from a mubaarak (blessed) tree"'.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، وَأَبُو نُعَيْمٍ، قَالا: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ رَجُلٍ مِنْ أَهْلِ الشَّامِ، يُقَالُ: لَهُ عَطَاءٌ، عَنْ أَبِي أَسِيدٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: كُلُوا الزَّيْتَ، وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.

English reference : Book 25, Hadith 149
Arabic reference : Book 26, Hadith 157

It is related from 'Umar Radiyallahu 'Anhu that Rasulullah Sallallahu Aayhi Wasallam said:

"Use olive oil in cooking and rubbing (on the body) because it is from a mubaarak tree".

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ.

English reference : Book 25, Hadith 150
Arabic reference : Book 26, Hadith 158

حَدَّثَنَا السِّنْجِيُّ وَهُوَ أَبُو دَاوُدَ سُلَيْمَانُ بْنُ مَعْبَدٍ السِّنْجِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صلى الله عليه وسلم نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ عُمَرَ.

26 - Description Of The Curry Of Rasoolullah ما جاء في إدام رسول الله صلى الله عليه وسلم

Arabic reference : Book 26, Hadith 159

Anas bin Maalik Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam loved gourd (dubbaa-dodhi-kadu). Once food - was presented to Rasulullah Sallallahu'Alayhi Wasallam or he attended an invitation. (The narrator doubts on which occasion this took place) where gourd was served. I knew Rasulullah Sallallahu'Alayhi Wasallam loved it. I searched for pieces from the curry and presented it to him".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الدُّبَّاءُ فَأُتِيَ بِطَعَامٍ، أَوْ دُعِيَ لَهُ فَجَعَلْتُ أَتَتَبَّعُهُ، فَأَضَعُهُ بَيْنَ يَدَيْهِ لِمَا أَعْلَمُ أَنَّهُ يُحِبُّهُ.

English reference : Book 25, Hadith 151
Arabic reference : Book 26, Hadith 160

Jaabir bin Taariq Radiyallahu 'Anhu says:

"I attended the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. I observed, they were busy cutting a gourd into pieces. I inquired: 'What shall be made of this'. He replied: 'It will add to our food'".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ إِسْمَاعِيلَ بْنُ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، عَنْ أَبِيهِ، قَالَ: دَخَلْتُ عَلَى النَّبِيِّ صلى الله عليه وسلم، فَرَأَيْتُ عِنْدَهُ دُبَّاءً يُقَطَّعُ، فَقُلْتُ: مَا هَذَا؟ قَالَ: نُكَثِّرُ بِهِ طَعَامَنَا.

English reference : Book 25, Hadith 152
Arabic reference : Book 26, Hadith 161

Anas bin. Maaik Radiyalahu 'Anhu says:

"A tailor once invited Rasululluh Sallallahu 'Alayhi Wasallam. I also attended the invitation with Rasululluh Sallallahu 'Alayhi Wasallam. He served Rasululluh Sallallahu 'Alayhi Wasallam bread made of barley, and gravy with meat and gourd (dubba-dodhi) in it. I saw Rasululluh Sallallahu 'Alayhi Wasallam look for pieces of gourd from all sides of the plate. From that time I also began loving gourd".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: إِنَّ خَيَّاطًا دَعَا رَسُولَ اللهِ صلى الله عليه وسلم، لِطَعَامٍ صَنَعَهُ، قَالَ أَنَسٌ: فَذَهَبْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم، إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم خُبْزًا مِنْ شَعِيرٍ، وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ، قَالَ أَنَسُ: فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَتَتَبَّعُ الدُّبَّاءَ حَوَالَيِ الْقَصْعَةِ فَلَمْ أَزَلْ أُحِبُّ الدُّبَّاءَ مِنْ يَوْمِئِذٍ.

English reference : Book 25, Hadith 153
Arabic reference : Book 26, Hadith 162

'Ayeshah Radiyallahu 'Anha says:

"Rasulullah SaIlallahu 'Alayhi Wasallam loved halwa and honey".

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَسَلَمَةُ بْنُ شَبِيبٍ، وَمَحْمُودُ بْنُ غَيْلانَ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

English reference : Book 25, Hadith 154
Arabic reference : Book 26, Hadith 163

26 - Description Of The Curry Of Rasoolullah ما جاء في إدام رسول الله صلى الله عليه وسلم

Umm Salamah Radiyallahu 'Anha says "I presented a roasted side portion of meat to Rasulullah Sallallahu 'Alayhi Wasallam. He ate it and (thereafter) performed salaah, without performing wudu".

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ، قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ يُوسُفَ، أَنَّ عَطَاءَ بْنَ يَسَارٍ أَخْبَرَهُ، أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ، أَنَّهَا قَرَّبَتْ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، جَنْبًا مَشْوِيًّا، فَأَكَلَ مِنْهُ، ثُمَّ قَامَ إِلَى الصَّلاةِ، وَمَا تَوَضَّأَ.

English reference : Book 25, Hadith 155
Arabic reference : Book 26, Hadith 164

Abdullah bin Haarith Radiyallahu'Anhu says... "We ate roasted meat with Rasulullah Sallallahu 'Alayhi Wasallam in the masjid".

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ سُلَيْمَانَ بْنِ زِيَادٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، قَالَ: أَكَلْنَا مَعَ رَسُولِ اللهِ صلى الله عليه وسلم شِوَاءً فِي الْمَسْجِدِ.

English reference : Book 25, Hadith 156
Arabic reference : Book 26, Hadith 165

Mughirah bin Shu'bah Radiyallahu'Anhu says:

"One night I became a guest with Rasulullah Sallallahu 'Alayhi Wasallam. At the time of meals a roasted side portion of meat was served. Rasulullah Sallallahu 'Alayhi Wasallam cut pieces from it and gave me to eat. During this period Bilaal came and called out the adhaan. Rasulullah Sallallahu 'Alayhi Wasallam said: 'May his both hands be in dust. What made him call out the adhaan now'. He put down the knife and went for salaah". Mughirah Radiyallahu 'Anhu says "(Another thing that happened) that my moustache had grown long. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Come let me put a miswaak on it and trim it', or said, 'Put a miswaak on it and trim it'. (One of the narrators are in doubt as to which of the two Rasulullah Sallallahu 'Alayhi Wasallam had said).

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ اللهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: ضِفْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم ذَاتَ لَيْلَةٍ، فَأُتِيَ بِجَنْبٍ مَشْوِيٍّ، ثُمَّ أَخَذَ الشَّفْرَةَ فَجَعَلَ يَحُزُّ، فَحَزَّ لِي بِهَا مِنْهُ، قَالَ: فَجَاءَ بِلالٌ يُؤْذِنُهُ بِالصَّلاةِ فَأَلْقَى الشَّفْرَةَ، فَقَالَ: مَا لَهُ تَرِبَتْ يَدَاهُ؟، قَالَ: وَكَانَ شَارِبُهُ قَدْ وَفَى، فَقَالَ لَهُ: أَقُصُّهُ لَكَ عَلَى سِوَاكٍ أَوْ قُصُّهُ عَلَى سِوَاكٍ.

English reference : Book 25, Hadith 157
Arabic reference : Book 26, Hadith 166

Abu Hurayrah Radiyallahu 'Anhu says:

"Meat was sent to Rasulullah Sallallahu 'Alayhi Wasallam from someone. From it the forequarter was presented to Rasulullah Sallallahu 'Alayhi Wasallam. He loved this portion (of the meat too). Rasulullah Sallallahu 'Alayhi Wasallam tore the meat with his teeth and ate it". (He did not use a knife to cut it).

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِلَحْمٍ، فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا.

English reference : Book 25, Hadith 158
Arabic reference : Book 26, Hadith 167

26 - Description Of The Curry Of Rasoolullahما جاء في إدام رسول الله صلى الله عليه وسلم

Ibn Mas'ud Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam loved the meat of the forequarter. Rasulullah Sallallahu 'Alayhi Wasallam was-given poison in the dhiraa portion of the meat. It is suspected that the Jews poisoned him'.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ زُهَيْرٍ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُعْجِبُهُ الذِّرَاعُ، قَالَ: وَسُمَّ فِي الذِّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ سَمُّوهُ.

English reference : Book 25, Hadith 159
Arabic reference : Book 26, Hadith 168

Abu 'Ubayd Radiyallahu 'Anhu says:

"I cooked a pot (food) for Rasulullah Sallallahu 'Alayhi Wasallam. Because Rasulullah Sallallahu 'Alayhi Wasallam loved the dhiraa (forequarter of a goat or sheep) a lot, I served him that portion. He then ordered another one, I served the ,second one. He then ordered one again. I replied: 'Ya Rasulullah (Sallallahu 'Alayhi Wasallam) the goat has only two dhiraa'. Rasulullah Sallallahu 'Alayhi Wasallam then said: 'I swear an oath by the Name of that Being in whose hands is my life, if you kept quiet, you could have served me every time I requested one'".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: طَبَخْتُ لِلنَّبِيِّ صلى الله عليه وسلم، قِدْرًا، وَقَدْ كَانَ يُعْجِبُهُ الذِّرَاعُ، فَنَاوَلْتُهُ الذِّرَاعَ، ثُمَّ قَالَ: نَاوِلْنِي الذِّرَاعَ، فَنَاوَلْتُهُ، ثُمَّ قَالَ: نَاوِلْنِي الذِّرَاعَ، فَقُلْتُ: يَا رَسُولَ اللهِ، وَكَمْ لِلشَّاةِ مِنْ ذِرَاعٍ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ سَكَتَّ لَنَاوَلْتَنِي الذِّرَاعَ مَا دَعَوْتُ.

English reference : Book 25, Hadith 160
Arabic reference : Book 26, Hadith 169

'Aayeshah Radiyallahu 'Anha says:

"Rasulullah Sallallahu 'Alayhi Wasallam liked the dhiraa portion of meat not because of its tastiness, but because meat was only available occasionally, and this portion the meat cooked quickly. Rasulullah Sallallahu 'Alayhi Wasallam also liked it as it saved time and he could return quickly to his commitments".

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبَّادٍ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، قَالَ: حَدَّثَنِي رَجُلٌ، مِنْ بَنِي عَبَّادٍ يُقَالَ لَهُ: عَبْدُ الْوَهَّابِ بْنُ يَحْيَى بْنُ عَبَّادٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَتِ الذِّرَاعُ أَحَبَّ اللَّحْمِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَلَكِنَّهُ كَانَ لا يَجِدُ اللَّحْمَ إِلا غِبًّا، وَكَانَ يَعْجَلُ إِلَيْهَا، لأَنَّهَا أَعْجَلُهَا نُضْجًا.

English reference : Book 25, Hadith 161
Arabic reference : Book 26, Hadith 170

Abdullah bin, Ja'far Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam said: "The best meat is that of the back portion."

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا مِسْعَرٌ، قَالَ: سَمِعْتُ شَيْخًا، مِنْ فَهْمٍ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ جَعْفَرٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: إِنَّ أَطْيَبَ اللَّحْمِ لَحْمُ الظَّهْرِ.

English reference : Book 25, Hadith 162
Arabic reference : Book 26, Hadith 171

'Aayeshah Radiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam said. "Vinegar is an excellent curry".

26 - Description Of The Curry Of Rasoolullah ما جاء في إدام رسول الله صلى الله عليه وسلم

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَبْدِ اللهِ بْنِ الْمُؤَمَّلِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: نِعْمَ الإِدَامُ الْخَلُّ.

English reference : Book 25, Hadith 163
Arabic reference : Book 26, Hadith 172

Hazrat Umme Haani radiyallahu anha (a cousin of Sayyidina Rasoolullah sallallahu alaihe wasallam) says, Rasoolullah sallallahu alaihe wasallam came to me (to my house at the time when Makkah was conquered) and asked if there was something to eat. I replied, "Nothing besides dry bread and vinegar." Rasoolullah sallallahu alaihe wasallam said, "Bring it. That house is not without a curry which has vinegar in it."

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ ثَابِتٍ أَبِي حَمْزَةَ الثُّمَالِيِّ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ هَانِئٍ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صلى الله عليه وسلم، فَقَالَ: أَعِنْدَكِ شَيْءٌ؟ فَقُلْتُ: لا، إِلا خُبْزٌ يَابِسٌ، وَخَلٌّ فَقَالَ: هَاتِي، مَا أَقْفَرَ بَيْتٌ مِنْ أُدُمٍ فِيهِ الخل.

English reference : Book 25, Hadith 164
Arabic reference : Book 26, Hadith 173

Hazrat Abu Musa Ash'ari radiyallahu anhu says that Rasoolullah sallallahu alaihe wasallam said, The virtues of Aishah (radiyallahu anha) over other women is the same as the virtue of thareed over other foods.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

English reference : Book 25, Hadith 165
Arabic reference : Book 26, Hadith 174

Hazrat Anas ibn Malik radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam said, "The virtue and excellence of Aishah over all other women is like the excellence of thareed over other foods."

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الأَنْصَارِيُّ أَبُو طُوَالَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

English reference : Book 25, Hadith 166
Arabic reference : Book 26, Hadith 175

Hazrat Abu Hurairah radiyallahu anha says that he once saw Rasoolullah sallallahu alaihe wasallam eat a piece of cheese then perform wudhu. Then he saw him at another time eat a shoulder of a goat, and perform salaah without performing wudhu.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ رَأَى رَسُولَ اللهِ صلى الله عليه وسلم، تَوَضَّأَ مِنْ أَكْلِ ثَوْرِ أَقِطٍ، ثُمَّ رَآهُ أَكَلَ مِنْ كَتِفِ شَاةٍ، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ.

English reference : Book 25, Hadith 167
Arabic reference : Book 26, Hadith 176

26 - Description Of The Curry Of Rasoolullah ما جاء في إدام رسول الله صلى الله عليه وسلم

Hazrat Anas ibn Malik radiyallahu anhu reports, Rasoolullah sallallahu alaihe wasallam celebrated the waleemah of Safiyyah radiyallahu anha with dates and saweeq (sattu).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ وَائِلِ بْنِ دَاوُدَ، عَنِ ابْنِهِ، وَهُوَ بَكْرُ بْنُ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَوْلَمَ رَسُولُ اللهِ صلى الله عليه وسلم عَلَى صَفِيَّةَ بِتَمْرٍ وَسَوِيقٍ.

English reference : Book 25, Hadith 168
Arabic reference : Book 26, Hadith 177

Hazrat Salma radiyallahu anha says that Hazrat Hasan, Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Ja'far Sadiq radiyallahu anhum came to her and said, Cook for us the food that Rasoolullah sallallahu alaihe wasallam liked and ate with pleasure. She replied, O my children, you will not like it now. (It was only liked in times of hardships.) They replied, Of course, we will surely like it. She got up and took a bit of barley, (crushed it) and put it in a pot, and poured a little olive oil over it, then crushed some chillies and spices and added it to the pot and served it, saying, This is what Rasoolullah sallallahu alaihe wasallam loved (and ate with pleasure).

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي فَائِدٌ، مَوْلَى عُبَيْدِ اللهِ بْنِ عَلِيِّ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَلِيٍّ، عَنْ جَدَّتِهِ سَلْمَى، أَنَّ الْحَسَنَ بْنَ عَلِيٍّ، وَابْنَ عَبَّاسٍ، وَابْنَ جَعْفَرٍ أَتَوْهَا فَقَالُوا لَهَا: اصْنَعِي لَنَا طَعَامًا مِمَّا كَانَ يُعْجِبُ رَسُولَ اللهِ صلى الله عليه وسلم، وَيُحْسِنُ أَكْلَهُ فَقَالَتْ: يَا بُنَيَّ لا تَشْتَهِيهِ الْيَوْمَ، قَالَ: بَلَى اصْنَعِيهِ لَنَا قَالَ: فَقَامَتْ فَأَخَذَتْ مِنْ شَعِيرٍ فَطَحَنَتْهُ، ثُمَّ جَعَلَتْهُ فِي قِدْرٍ، وَصَبَّتْ عَلَيْهِ شَيْئًا مِنْ زَيْتٍ، وَدَقَّتِ الْفُلْفُلَ، وَالتَّوَابِلَ، فَقَرَّبَتْهُ إِلَيْهِمْ، فَقَالَتْ: هَذَا مِمَّا كَانَ يُعْجِبُ رَسُولَ اللهِ صلى الله عليه وسلم، وَيُحْسِنُ أَكْلَهُ.

English reference : Book 25, Hadith 169
Arabic reference : Book 26, Hadith 178

Hazrat Jabir ibn Abdullah radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam came to our house. We slaughtered a goat in his honour. Rasoolullah sallallahu alaihe wasallam said, "It is as if they knew we adore meat." (Imam Tirmizi says, This hadith has a long incident, of which a portion is mentioned briefly here.)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، قَالَ: أَتَانَا النَّبِيُّ صلى الله عليه وسلم، فِي مَنْزِلِنَا، فَذَبَحْنَا لَهُ شَاةً، فَقَالَ: كَأَنَّهُمْ عَلِمُوا أَنَّا نُحِبُّ اللَّحْمَ وَفِي الْحَدِيثِ قِصَّةٌ.

English reference : Book 25, Hadith 170
Arabic reference : Book 26, Hadith 179

Hazrat Jabir radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam once went to the house of a woman from among the Ansaar. I also accompanied him. The hostess slaughtered a goat for Rasoolullah sallallahu alaihe wasallam. He ate some meat from it. She then served a tray of fresh dates. Rasoolullah sallallahu alaihe wasallam ate some from it also. He then performed wudhu for Zuhr and performed the Zuhr salaah. After returning from the salaah she served from the remaining meat. Rasoolullah sallallahu alaihe wasallam ate from it. He did not perform wudhu for the Asr salaah (and performed salaah with the previous wudhu).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، أَنَّهُ سمعَ جَابِرًا (ح) قَالَ سُفْيَانُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم، وَأَنَا مَعَهُ فَدَخَلَ عَلَى امْرَأَةٍ مِنَ الأَنْصَارِ، فَذَبَحَتْ

لَهُ شَاةً، فَأَكَلَ مِنْهَا، وَأَتَتْهُ بِقِنَاعٍ مِنْ رُطَبٍ، فَأَكَلَ مِنْهُ، ثُمَّ تَوَضَّأَ لِلظُّهْرِ، وَصَلَّى، صلى الله عليه وسلم، ثُمَّ انْصَرَفَ، فَأَتَتْهُ بِعُلالَةٍ مِنْ عُلالَةِ الشَّاةِ، فَأَكَلَ ثُمَّ صَلَّى الْعَصْرَ، وَلَمْ يَتَوَضَّأْ.

English reference : Book 25, Hadith 171
Arabic reference : Book 26, Hadith 180

Hazrat Umme Munzir radiyallahu anha says, Rasoolullah sallallahu alaihe wasallam visited me. Hazrat Ali radiyallahu anhu was with him. We had some bunches of dates hanging. Rasoolullah sallallahu alaihe wasallam began eating from them. Hazrat Ali radiyallahu anhu also began eating with him. Rasoolullah sallallahu alaihe wasallam stopped him saying, "You have just recovered from your illness and should not eat this." He (Ali radiyallahu anhu) stopped and Rasoolullah sallallahu alaihe wasallam continued eating. Hazrat Umme Munzir radiyallahu anha says, I then cooked some barley and beetroot. Rasoolullah sallallahu alaihe wasallam said to Hazrat Ali radiyallahu anhu, "Eat this, it is suitable for you."

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى الله عليه وسلم، وَمَعَهُ عَلِيٌّ، وَلَنَا دَوَالٍ مُعَلَّقَةٌ، قَالَتْ: فَجَعَلَ رَسُولُ اللهِ صلى الله عليه وسلم يَأْكُلُ وَعَلِيٌّ مَعَهُ يَأْكُلُ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم، لِعَلِيٍّ: مَهْ يَا عَلِيُّ، فَإِنَّكَ نَاقَةٌ، قَالَتْ: فَجَلَسَ عَلِيٌّ، وَالنَّبِيُّ صلى الله عليه وسلم يَأْكُلُ، قَالَتْ: فَجَعَلْتُ لَهُمْ سِلْقًا وَشَعِيرًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم لِعَلِيٍّ: مِنْ هَذَا فَأَصِبْ فَإِنَّ هَذَا أَوْفَقُ لَكَ.

English reference : Book 25, Hadith 172
Arabic reference : Book 26, Hadith 181

Ummul Mu'mineen Hazrat Aishah radiyallahu anha says, Rasoolullah sallallahu alaihe wasallam used to come to me and ask if there was any food available. When I would say, "No," he would say, "I have intended to fast." Once when Rasoolullah sallallahu alaihe wasallam came and enquired, I replied, ‘We have received a present.’ Rasoolullah sallallahu alaihe wasallam asked, ‘What is it?’ I replied, ‘Malidah (a type of cake made of dates, ghee, cheese or flour).’ He said, ‘I had made an intention of fasting already.’ He then ate some from it.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ، عَنْ سُفْيَانَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْتِينِي فَيَقُولُ: أَعِنْدَكِ غَدَاءٌ؟ فَأَقُولُ: لا قَالَتْ: فَيَقُولُ: إِنِّي صَائِمٌ قَالَتْ: فَأَتَانِي يَوْمًا، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّهُ أُهْدِيَتْ لَنَا هَدِيَّةٌ، قَالَ: وَمَا هِيَ؟ قُلْتُ: حَيْسٌ، قَالَ: أَمَا إِنِّي أَصْبَحْتُ صَائِمًا، قَالَتْ: ثُمَّ أَكَلَ.

English reference : Book 25, Hadith 173
Arabic reference : Book 26, Hadith 182

Yusuf ibn Abdullah ibn Salaam says, I once observed Rasoolullah sallallahu alaihe wasallam take a piece of bread and put a date on it and say, "This (date) is the curry for this (bread)." He then ate it.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى الأَسْلَمِيِّ، عَنْ يَزِيدَ بْنِ أَبِي أُمَيَّةَ الأَعْوَرِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلامٍ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَخَذَ كِسْرَةً مِنْ خُبْزِ الشَّعِيرِ فَوَضَعَ عَلَيْهَا تَمْرَةً وَقَالَ: هَذِهِ إِدَامُ هَذِهِ، وأكل.

26 - Description Of The Curry Of Rasoolullahما جاء في إدام رسول الله صلى الله عليه وسلم

English reference : Book 25, Hadith 174
Arabic reference : Book 26, Hadith 183

Hazrat Anas radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam liked to eat the remains (known as "powpra" in Gujarati).

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ عَبَّادِ بْنِ الْعَوَّامِ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُعْجِبُهُ الثُّفْلُ، قَالَ عَبْدُ اللهِ: يَعْنِي مَا بَقِيَ مِنَ الطَّعَامِ.

English reference : Book 25, Hadith 175
Arabic reference : Book 26, Hadith 184

27 - Rasoolulullah Performing Wudu At The Time Of Eating

باب ما جاء في صفة وضوء رسول الله صلى الله عليه وسلم عند الطعام

Ibn'Abbaas Radiyallahu'Anhu says:

"Once when Rasulullah Sallailahu 'Alayhi Wasallam came out of the toilet, after relieving himself from the call of nature, food was served to him. They asked if water for wudu should be brought? He replied: 'I have been commanded to perform wudu when 1 perform salaah'".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم خَرَجَ مِنَ الْخَلاءِ، فَقُرِّبَ إِلَيْهِ الطَّعَامُ، فَقَالُوا: أَلا نَأْتِيكَ بِوَضُوءٍ؟ قَالَ: إِنَّمَا أُمِرْتُ بِالْوُضُوءِ، إِذَا قُمْتُ إِلَى الصَّلاةِ.

English reference : Book 26, Hadith 176
Arabic reference : Book 27, Hadith 185

Ibn 'Abbaas Radiyallahu 'Anhu relates:

"Rasulullah Sallallahu 'Alayhi Wasallam once, after relieving himself in the toilet, came out, and was served food. The Sahaabah inquired: 'Will you not perform wudu?'. Rasulullah Saliallahu 'Alayhi Wasallam replied: 'Do I have to perform salaah, that wudu must be performed?'"

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم مِنَ الْغَائِطِ فَأُتِيَ بِطَعَامٍ، فَقِيلَ لَهُ: أَلا تَتَوَضَّأُ؟ فَقَالَ: أَأُصَلِّي، فَأَتَوَضَّأُ.

English reference : Book 26, Hadith 177
Arabic reference : Book 27, Hadith 186

Salmaan Faarisi Radiyallahu 'Anhu says:

"I have read in-the Tauraah, that performing wudu (washing the hands) after eating increases blessings. I mentioned this to Rasulullah Sallailahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam said: "Wudu before and after eating (washing the hands and mouth) increases blessings."

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ (ح) وَحَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا عَبْدُ الْكَرِيمِ الْجُرْجَانِيُّ، عَنْ قَيْسِ بْنِ الرَّبِيعِ، عَنْ أَبِي هَاشِمٍ، عَنْ زَاذَانَ، عَنْ سَلْمَانَ، قَالَ: قَرَأْتُ فِي التَّوْرَاةِ، أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءُ بَعْدَهُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم، وَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوْرَاةِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: بَرَكَةُ الطَّعَامِ الْوُضُوءُ قَبْلَهُ، وَالْوُضُوءُ بَعْدَهُ.

English reference : Book 26, Hadith 178
Arabic reference : Book 27, Hadith 187

28 - The Words That Of Rasoolullah Said Before and After Eating
باب ما جاء في قول رسول الله صلى الله عليه وسلم قبل الطعام وعند الفراغ منه

Abu Ayyub Ansaari Radiyallahu'Anhu reports:

"We were once present in the assembly of Rasulullah Sallallahu 'Alayhi Wasallam. Food was brought to him. 1 did not observe any food that had so much barakah at the beginning and at the end of which there was no barakah left in the food. We therefore asked Rasulullah Sallallahu 'Alayhi Wasallam reason?. He replied: 'In the beginning we all recited 'Bismillah' before we began eating. Then someone in the end joined us, and did not recite ''Bismillah'. The shaitaan ate with him'".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ رَاشِدِ بْنِ جَنْدَلٍ الْيَافِعِيِّ، عَنْ حَبِيبِ بْنِ أَوْسٍ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، قَالَ: كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم، يَوْمًا، فَقَرَّبَ طَعَامًا، فَلَمْ أَرَ طَعَامًا كَانَ أَعْظَمَ بَرَكَةً مِنْهُ، أَوَّلَ مَا أَكَلْنَا، وَلا أَقَلَّ بَرَكَةً فِي آخِرِهِ، قُلْنَا: يَا رَسُولَ اللهِ، كَيْفَ هَذَا؟ قَالَ: إِنَّا ذَكَرْنَا اسْمَ اللهِ حِينَ أَكَلْنَا، ثُمَّ قَعَدَ مَنْ أَكَلَ وَلَمْ يُسَمِّ اللَّهَ تَعَالَى فَأَكَلَ مَعَهُ الشَّيْطَانُ.

English reference : Book 27, Hadith 179
Arabic reference : Book 28, Hadith 188

Aayeshah radiyallahu 'Anha says:

"Rasulullah Sallallahli 'Alayi Wasallam said: 'When one eats and has forgotten to recite 'Bismillah', then when one remembers while eating, one should recite 'Bismillahi awwalahu wa aa-khirahu'".

حَدَّثَنَا يَحْيَى بْنُ مُوسَى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتُوائِيُّ، عَنْ بُدَيْلٍ الْعُقَيْلِيُّ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا أَكَلَ أَحَدُكُمْ، فَنَسِيَ أَنْ يَذْكُرَ اللَّهَ تَعَالَى عَلَى طَعَامِهِ، فَلْيَقُلْ: بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ.

English reference : Book 27, Hadith 180
Arabic reference : Book 28, Hadith 189

Umar bin Abi Salamah Radiyallahu 'Anbu came to Rasululah Sallallahu 'Alayhi Wasallam while food had been served to him. Rasulullah Saliallahu 'Alayhi Wasallam said:

"O my Son come near, recite Bismillah, and eat with your right hand from that portion which is in front of you".

حَدَّثَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الأَعْلَى، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، أَنَّهُ دَخَلَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَعِنْدَهُ طَعَامٌ، فَقَالَ: ادْنُ يَا بُنَيَّ، فَسَمِّ اللَّهَ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ.

English reference : Book 27, Hadith 181
Arabic reference : Book 28, Hadith 190

Abu Sa'eed Khudari Radiyallahu 'Anhu says:

28 - The Words...باب ما جاء في قول رسول الله صلى الله عليه وسلم قبل الطعام وعند الفراغ منه

"After eating Rasulullah Sallallahu 'Alayhi Wasallam read this du'aa: Alhamdulillaahil-ladhi at-amanaa wa-saqaa-naa wa-ja-a-lanaa muslimeen.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ أَبِي هَاشِمٍ، عَنِ إِسْمَاعِيلَ بْنِ رِيَاحٍ، عَنْ أَبِيهِ رِيَاحِ بْنِ عَبِيدَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا فَرَغَ مِنْ طَعَامِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

English reference : Book 27, Hadith 182
Arabic reference : Book 28, Hadith 191

Abu Umaamah Radiyallahu-'Anhu says:

"When the dastarkhaan (table cloth) was being removed in the presence of Rasulullah Sallailahu 'Alayhi Wasallam, Rasulullah Saliallahu 'Alayhi Wasallam recited this du'aa: Alhamdulillaahi hamdan kathiran tayyiban mubaarakan fihi-ghayra mu-wadda-in wa-laa mus-taghnan 'anhu rabbuna.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ خَالِدُ بْنُ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم إِذَا رُفِعَتِ الْمَائِدَةُ مِنْ بَيْنِ يَدَيْهِ، يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مُودَعٍ، وَلا مُسْتَغْنًى عَنْهُ رَبَّنَا.

English reference : Book 27, Hadith 183
Arabic reference : Book 28, Hadith 192

Aayeshah Radiyallahu 'Anha relates that while Rasulullah Saliallahu aIayhi Wasallam and six of the Sahaabah were having meals, a badawi came. He ate all the food up in two bites. Rasulullah Sallallahu 'Alayhi Wasallam said:

"If he had read 'Bismillah' it should have been sufficient for all."

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَبَانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ الدَّسْتُوائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ الْعُقَيْلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُمِّ كُلْثُومٍ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَأْكُلُ الطَّعَامَ فِي سِتَّةٍ مِنْ أَصْحَابِهِ، فَجَاءَ أَعْرَابِيٌّ، فَأَكَلَهُ بِلُقْمَتَيْنِ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَوْ سَمَّى لَكَفَاكُمْ.

English reference : Book 27, Hadith 184
Arabic reference : Book 28, Hadith 193

Anas Radiyallahu 'Anhu relates from Rasulullah Sallallahu 'Alayhi Wasallam that, Allah Ta'aala is pleased with that servant who eats one morsel (bite) or drinks one sip and gives thanks to Him.

حَدَّثَنَا هَنَّادٌ، وَمَحْمُودُ بْنُ غَيْلانَ، قَالا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الأَكْلَةَ، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهَا.

English reference : Book 27, Hadith 185
Arabic reference : Book 28, Hadith 194

29 - The Cup Of Rasoolullah
باب ما جاء في قدح رسول الله صلى الله عليه وسلم

Thaabit radiyallahu anhu relates that Anas radiyallahu anhu showed us a large wooden cup, which was lined with metal, and said, O Thaabit, this is the cup of Rasoolullah sallallahu alaihe wasallam

حَدَّثَنَا الْحُسَيْنُ بْنُ الأَسْوَدِ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ، عَنْ ثَابِتٍ، قَالَ: أَخْرَجَ إِلَيْنَا أَنَسُ بْنُ مَالِكٍ، قَدَحَ خَشَبٍ، غَلِيظًا، مُضَبَّبًا بِحَدِيدٍ، فَقَالَ: يَا ثَابِتُ، هَذَا قَدَحُ رَسُولِ اللهِ صلى الله عليه وسلم.

English reference : Book 28, Hadith 186
Arabic reference : Book 29, Hadith 195

Anas radiyallahu anhu says, I gave Rasoolullah sallallahu alaihe wasallam to drink from this cup all those things which are drunk; Nabeedh, milk, etc.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: أَنْبَأَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: أَنْبَأَنَا حُمَيْدٌ، وَثَابِتٌ، عَنْ أَنَسٍ، قَالَ: لَقَدْ سَقَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، بِهَذَا الْقَدَحِ الشَّرَابَ كُلَّهُ، الْمَاءَ، وَالنَّبِيذَ، وَالْعَسَلَ، وَاللَّبَنَ.

English reference : Book 28, Hadith 187
Arabic reference : Book 29, Hadith 196

30 - The Fruits Eaten By Rasoolullah
باب ما جاء في صفة فاكهة رسول الله صلى الله عليه وسلم

Abdullah ibn Jaafar radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam ate Qith'thaa (cucumbers) with dates

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

English reference : Book 29, Hadith 188
Arabic reference : Book 30, Hadith 197

Aisha radiyallah anha reports that, Rasoolullah sallallahu alaihe wasallam ate watermelon with fresh dates.

حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الْخُزَاعِيُّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَأْكُلُ الْبِطِّيخَ بِالرُّطَبِ.

English reference : Book 29, Hadith 189
Arabic reference : Book 30, Hadith 198

Anas radiyallahu anhu says, I saw Rasoolullah sallallahu alaihe wasallam eat together musk-melon and dates.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ حُمَيْدًا، أَوْ قَالَ: حَدَّثَنِي حُمَيْدٌ، قَالَ وَهْبٌ: وَكَانَ صَدِيقًا لَهُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَجْمَعُ بَيْنَ الْخِرْبِزِ وَالرُّطَبِ.

English reference : Book 29, Hadith 190
Arabic reference : Book 30, Hadith 199

Aisha radiyallahu anha says, Rasoolullah sallallahu alaihe wasallam ate watermelon with fresh dates.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ بْنِ الصَّلْتِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم أَكَلَ الْبِطِّيخَ بِالرُّطَبِ.

English reference : Book 29, Hadith 191
Arabic reference : Book 30, Hadith 200

Abu Hurairah radiyallahu anhu reports, When the people saw (picked their) new fruit, they used to come and present it to Rasoolullah sallallahu alaihe wasallam. Rasoolullah sallallahu alaihe wasallam then recited this du'a:

Transliteration: Allahumma baarik lana fi thimaa-rina wa-baarik lanaa fi madinatinaa wa-baarik lanaa fi saa-'i-naa wa-fi muddinaa-Allahumma-inna Ebraahima 'ab-duka wa-kha-li-luka wa-nabiy-yuka wa-inna ab-duka wa-nabiy-yuka wa-in-nahu da'aa-ka li-makkata wa-inni ad'u-ka lil-madinati bi-mith-li maa da'aaka bihi li-makkata wa-mith-lahu ma'a-hu.

Translation: O Allah! Bless us in our fruits. Bless us in our city. Bless us in our Saa', and bless us in our Mudd' (these are two measures used in Madinah to measure dates, etc.). O Allah verily Ibrahim alaihis salaam is Your

servant, friend and Nabi (since it was an occasion for humbleness Sayyidina Rasoolullah sallallahu alaihe wasallam did not mention here his being the habib - beloved - of Alah.) And (whatever) he has supplicated to You for (colonising) Makkah. (Which is mentioned in the aayah, ...so incline some hearts of men that they may yearn towards them, and provide Thou them with fruits in order that they may be thankful. - Surah Ibrahim, 37) I supplicate the same to You for Madinah."
He then called a small child, to whom he gave that fruit.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرِ جَاءُوا بِهِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، فَإِذَا أَخَذَهُ رَسُولُ اللهِ صلى الله عليه وسلم، قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي ثِمَارِنَا، وَبَارِكْ لَنَا فِي مَدِينَتِنَا، وَبَارِكْ لَنَا فِي صَاعِنَا وَفِي مُدِّنَا، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ وَنَبِيُّكَ، وَإِنِّي عَبْدُكَ وَنَبِيُّكَ، وَإِنَّهُ دَعَاكَ لِمَكَّةَ، وَإِنِّي أَدْعُوكَ لِلْمَدِينَةِ، بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ وَمِثْلِهِ مَعَهُ، قَالَ: ثُمَّ يَدْعُو أَصْغَرَ وَلِيدٍ يَرَاهُ، فَيُعْطِيهِ ذَلِكَ الثَّمَرَ.

English reference : Book 29, Hadith 192
Arabic reference : Book 30, Hadith 201

Rubayyi bint Mu'awwidh ibn Afraa radiyallahu anha says, My uncle Mu'aadh ibn Afraa sent me with a plate of fresh dates, which had small cucumbers on it, to Rasoolullah sallallahu alaihe wasallam. Rasoolullah sallallahu alaihe wasallam relished cucumbers. I took this to him. At that time some jewellery had been sent to Rasoolullah sallallahu alaihe wasallam from Bahrain. He took a handful from it and gave it to me

حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: بَعَثَنِي مُعَاذُ بْنُ عَفْرَاءَ بِقِنَاعٍ مِنْ رُطَبٍ وَعَلَيْهِ أَجْرٌ مِنْ قِثَّاءٍ زُغْبٍ وَكَانَ النَّبِيُّ صلى الله عليه وسلم يُحِبُّ الْقِثَّاءَ، فَأَتَيْتُهُ بِهِ وَعِنْدَهُ حِلْيَةٌ قَدْ قَدِمَتْ عَلَيْهِ مِنَ الْبَحْرَيْنِ، فَمَلأَ يَدَهُ مِنْهَا فَأَعْطَانِيهِ.

English reference : Book 29, Hadith 193
Arabic reference : Book 30, Hadith 202

Rubayyi bint Mu'awwidh ibn Afraa radiyallahu anha said, I took a plate of fresh dates and small cucumbers to Rasoolullah sallallahu alaihe wasallam. He gave me a handful of jewellery, or a handful of gold

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَتَيتُ النَّبِيَّ صلى الله عليه وسلم، بِقِنَاعٍ مِنْ رُطَبٍ، وَأَجْرِ زُغْبٍ، فَأَعْطَانِي مِلْءَ كَفِّهِ حُلِيًّا أَوْ قَالَتْ: ذَهَبًا.

English reference : Book 29, Hadith 194
Arabic reference : Book 30, Hadith 203

31 - Description Of The Things Rasoolullah Drank
باب ما جاء في صفة شراب رسول الله صلى الله عليه وسلم

Aisha radiyallahu anha says, The drink most liked by Rasoolullah sallallahu alaihe wasallam was that which was sweet and cold

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ أَحَبَّ الشَّرَابِ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، الْحُلْوُ الْبَارِدُ.

English reference : Book 30, Hadith 195
Arabic reference : Book 31, Hadith 204

Ibn Abbas radiyallahu anhu reports, Khalid ibn Waleed and I both accompanied Rasoolullah sallallahu alaihe wasallam to the house of Maymunah. (Ummul Mu'mineen, Maymunah radiyallahu anha was the maternal aunt of both). She served milk in a vessel. Rasoolullah sallallahu alaihe wasallam drank from it. I was on his right and Khalid ibn Waleed on his left. Rasoolullah sallallahu alaihe wasallam said the right of drinking is now yours (as you are on the right). If you so wish you could give your right to Khalid. I replied that I would give no one preference from your left over. After that Rasoolullah sallallahu alaihe wasallam said, Whenever Allah feeds one something, this du'aa should be recited:

Allahumma baarik lanaa fihi wa-at'imanaa khayram minhu.
(**Translation**: O Allah grant us barakah in it, and feed us something better than it.)
Whenever Allah gives someone milk to drink one should read:
Allahumma baarik lanaa fihi wa-zidnaa minhu.
(**Translation**: O Allah grant us barakah in it and increase it for us.)
Sayyidinaa Ibn Abbas radiyallahu anhu says that after having something Rasoolullah sallallahu alaihe wasallam made du'aa for something better than it. And after drinking milk he taught to make du'aa for the increase of it, because Rasoolullah sallallahu alaihe wasallam said, There is nothing that serves both as food and water excepting milk.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ عُمَرَ هُوَ ابْنُ أَبِي حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم، أَنَا، وَخَالِدُ بْنُ الْوَلِيدِ عَلَى مَيْمُونَةَ، فَجَاءَتْنَا بِإِنَاءٍ مِنْ لَبَنٍ، فَشَرِبَ رَسُولُ اللهِ صلى الله عليه وسلم، وَأَنَا عَلَى يَمِينِهِ، وَخَالِدٌ عَلَى شِمَالِهِ، فَقَالَ لِي: الشَّرْبَةُ لَكَ، فَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا، فَقُلْتُ: مَا كُنْتُ لأُوثِرَ عَلَى سُؤْرِكَ أَحَدًا، ثُمَّ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا، فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ عَزَّ وَجَلَّ لَبَنًا، فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَيْسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ، غَيْرُ اللَّبَنِ.

English reference : Book 30, Hadith 196
Arabic reference : Book 31, Hadith 205

32 - Hadith Describing The Manner Rasoolullah Drank باب ما جاء في شرب رسول الله صلى الله عليه وسلم

Ibn Abbas radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam drank Zam-zam water while he was standing

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ، وَمُغِيرَةُ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، شَرِبَ مِنْ زَمْزَمَ، وَهُوَ قَائِمٌ.

English reference : Book 31, Hadith 197
Arabic reference : Book 32, Hadith 206

Amr ibn Shu'aib radiyallahu anhu relates from his father, and he from his (Amr's) grandfather, that he said, I had seen Rasoolullah sallallahu alaihe wasallam drinking water whilst standing and also whilst sitting.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَشْرَبُ قَائِمًا، وَقَاعِدًا.

English reference : Book 31, Hadith 198
Arabic reference : Book 32, Hadith 207

Ibn Abbas radiyallahu anhu says, I gave Rasoolullah sallallahu alaihe wasallam Zam-zam water to drink. He stood and drank it

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارِكِ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: سَقَيْتُ النَّبِيَّ صلى الله عليه وسلم، مِنْ زَمْزَمَ، فَشَرِبَ، وَهُوَ قَائِمٌ.

English reference : Book 31, Hadith 199
Arabic reference : Book 32, Hadith 208

Nazzaal ibn Sabrah rahmatullahi alaihe says that while he was with Sayyidina Ali in the courtyard (of the Masjid at Kufah), water was brought in a clay pot to him. He took some water in his palms, washed his hands, gargled his mouth, put water in his nose (cleaned it), then made masah of his face, hands and head. Thereafter he stood and drank from it. Then said, This is the wudhu of a person who is in a state of wudhu. I had observed Rasoolullah sallallahu alaihe wasallam perform (wudhu) in this manner.

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، وَمُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ، قَالا: حَدَّثَنَا ابْنُ الْفُضَيْلِ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ، قَالَ: أَتَى عَلِيٌّ، بِكُوزٍ مِنْ مَاءٍ، وَهُوَ فِي الرَّحْبَةِ، فَأَخَذَ مِنْهُ كَفًّا، فَغَسَلَ يَدَيْهِ، وَمَضْمَضَ، وَاسْتَنْشَقَ، وَمَسَحَ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ، ثُمَّ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ، هَكَذَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، فَعَلَ.

English reference : Book 31, Hadith 200
Arabic reference : Book 32, Hadith 209

32 - Hadith Describing The Manner ... باب ما جاء في شرب رسول الله صلى الله عليه وسلم

Sayyidina Anas ibn Malik radiyallahu anhu relates that Rasoolullah sallallahu alaihe wasallam drank water in three breaths (i.e. in three gulps/sips) and used to say, It is more pleasing and satisfying in this manner

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَيُوسُفُ بْنُ حَمَّادٍ، قَالا: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم: كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاثًا إِذَا شَرِبَ، وَيَقُولُ: هُوَ أَمْرَأُ، وَأَرْوَى.

English reference : Book 31, Hadith 201
Arabic reference : Book 32, Hadith 210

Sayyidina Ibn Abbas radiyallahu anhu says, Whenever Rasoolullah sallallahu alaihe wasallam drank water, he drank it in two breaths.

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ رِشْدِينِ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا شَرِبَ، تَنَفَّسَ مَرَّتَيْنِ.

English reference : Book 31, Hadith 202
Arabic reference : Book 32, Hadith 211

Sayyidatina Kabshah bint Thabit radiyallahu anha narrates, Rasoolullah sallallahu alaihe wasallam visited my home. A leather water bag was hanging there, Rasoolullah sallallahu alaihe wasallam stood and drank water from the mouth of the water bag. I got up and cut out the mouth (portion) of the bag.

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّتِهِ كَبْشَةَ، قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ صلى الله عليه وسلم فَشَرِبَ مِنْ قِرْبَةٍ مُعَلَّقَةٍ قَائِمًا، فَقُمْتُ إِلَى فِيهَا فَقَطَعْتُهُ.

English reference : Book 31, Hadith 203
Arabic reference : Book 32, Hadith 212

Sayyidina Thumaamah ibn Abdullah radiyallahu anhu says, Sayyidina Anas ibn Malik drank water in three breaths, and claimed that Rasoolullah sallallahu alaihe wasallam also drank water in the same manner.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عُزْرَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ، يَتَنَفَّسُ فِي الإِنَاءِ ثَلاثًا، وَزَعَمَ أَنَسٌ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاثًا.

English reference : Book 31, Hadith 204
Arabic reference : Book 32, Hadith 213

Sayyidina Anas radiyallahu anhu reports, Rasoolullah sallallahu alaihe wasallam went to my mother, Umme Sulaim's house. A leather water bag was hanging there. Rasoolullah sallallahu alaihe wasallam stood and drank water from it. Umme Sulaim radiyallahu anha stood up and cut off that portion of the bag

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنِ الْبَرَاءِ بْنِ زَيْدٍ ابْنِ ابْنَةِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، دَخَلَ عَلَى أُمِّ سُلَيْمٍ، وَقِرْبَةٌ مُعَلَّقَةٌ، فَشَرِبَ مِنْ فَمِ الْقِرْبَةِ وَهُوَ قَائِمٌ، فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى رَأْسِ الْقِرْبَةِ فَقَطَعَتْهَا.

English reference : Book 31, Hadith 205
Arabic reference : Book 32, Hadith 214

32 - Hadith Describing The Manner ... باب ما جاء في شرب رسول الله صلى الله عليه وسلم

Sayyidina Sa'd ibn Abi Waqqaas radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam drank water while standing.

حَدَّثَنَا أَحْمَدُ بْنُ نَصْرٍ النَّيْسَابُورِيُّ، قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْفَرْوِي، قَالَ: حَدَّثَتْنَا عَبِيدَةُ بِنْتُ نَائِلٍ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ أَبِيهَا، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَشْرَبُ قَائِمًا، قَالَ أَبُو عِيسَى: وَقَالَ بَعْضُهُمْ: عُبَيْدَةُ بِنْتُ نَابِلٍ.

English reference : Book 31, Hadith 206
Arabic reference : Book 32, Hadith 215

33 - Rasoolullah Using 'Itr
باب ما جاء في تعطر رسول الله صلى الله عليه وسلم

Anas radiyallahu anhu says:

Rasoolullah sallallahu alaihe wasallam had a 'Sukkah' (either a small bottle used to keep 'itr in or a combination of 'itrs). He used a fragrance from it.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ، وَاحِدٍ، قَالُوا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: كَانَ لِرَسُولِ اللهِ صلى الله عليه وسلم سُكَّةٌ يَتَطَيَّبُ مِنْهَا.

English reference : Book 32, Hadith 207
Arabic reference : Book 33, Hadith 216

Thumaamah bin Abdullah radiyallahu anhu reports, Anas bin Maalik did not refuse itr, and used to say that Rasoolullah sallallahu alaihe wasallam never refused (the acceptance of) itr.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ، قَالَ: كَانَ أَنَسُ بْنُ مَالِكٍ، لا يَرُدُّ الطِّيبَ، وَقَالَ أَنَسٌ: إِنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ لا يَرُدُّ الطِّيبَ.

English reference : Book 32, Hadith 208
Arabic reference : Book 33, Hadith 217

Ibn Umar radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam said, "Three things should not be refused:

pillow; fragrance (itr-oil); and milk."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ اللهِ بْنِ مُسْلِمِ بْنِ جُنْدُبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: ثَلاثٌ لا تُرَدُّ: الْوَسَائِدُ، وَالدُّهْنُ، وَاللَّبَنُ.

English reference : Book 32, Hadith 209
Arabic reference : Book 33, Hadith 218

Abu Hurayrah radiyallahu anhu narrates:

Rasoolullah sallallahu alaihe wasallam said, The itr of a male is the fragrance of which spreads and has less colour in it (i.e. rose, kewrah etc.), and the itr of a female is that, which has more colour and less fragrance (hina, mendhi, za'faraan etc.)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ، وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ.

English reference : Book 32, Hadith 210
Arabic reference : Book 33, Hadith 219

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، مِثْلَهُ بِمَعْنَاهُ.

33 - Rasoolullah Using 'Itr باب ما جاء في تعطررسول الله صلى الله عليه وسلم

Arabic reference : Book 33, Hadith 220

Abu Uthman An-Nahdi (At-Taabi'ee) radiyallahu anhu relates that Rasoolullah sallallahu alaihe wasallam said:

If one is given rayhaan, he should not refuse it, because it originates from Jannah

حَدَّثَنَا مُحَمَّدُ بْنُ خَلِيفَةَ، وَعَمْرُو بْنُ عَلِيٍّ، قَالا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ، عَنْ حَنَانٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِذَا أُعْطِيَ أَحَدُكُمُ الرَّيْحَانَ فَلا يَرُدُّهُ، فَإِنَّهُ خَرَجَ مِنَ الْجَنَّةِ.

English reference : Book 32, Hadith 211
Arabic reference : Book 33, Hadith 221

Jarir bin Abdullah Bajali radiyallahu anhu reports, I was presented to Umar (for an inspection). Jarir threw off his top shawl and walked in his lungi only (so that he could be inspected). Umar told him to take his top sheet (put it on) and address the people saying:

I did not see anyone more handsome than Jarir besides what we have heard of Yusuf As-Siddiqe alaihis salaam.

حَدَّثَنَا عمر بن إسماعيل بن مجالد بن سعيد الهمذاني , حدثني أبي , عن بيان , عن قيس بن أبي حازم , عن جرير بن عبد الله قَالَ:عرضت بين يدى عمر بن الخطاب , فألقى جرير رداءه , ومشى في إزار , فقال له: خذ رداءك , فقال للقوم: ما رأيت رجلاً أحسن صورة من جرير , إلا ما بلغنا من صورة يوسف عليه السلام..

English reference : Book 32, Hadith 212
Arabic reference : Book 33, Hadith 222

34 - The Speech Of rasoolulullah
باب كيف كان كلام رسول الله صلى الله عليه وسلم

Aisha radiyallahu anha relates that the speech of Rasoolullah sallallahu alaihe wasallam was not quick and continuous as that of yours. He spoke clearly, word for word. A person sitting in his company remembered what he said.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ الأَسْوَدِ، عَنِ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَسْرُدُ سرْدَكُمْ هَذَا، وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلامٍ بَيِّنٍ فَصْلٍ، يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ.

English reference : Book 33, Hadith 213
Arabic reference : Book 34, Hadith 223

Anas ibn Maalik radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam (sometimes) repeated a word (as was necessary) thrice, so that his listeners understood well what he was saying

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ، عَنْ عَبْدِ اللهِ بْنِ الْمُثَنَّى، عَنْ ثُمَامَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُعِيدُ الْكَلِمَةَ ثَلاثًا لِتُعْقَلَ عَنْهُ.

English reference : Book 33, Hadith 214
Arabic reference : Book 34, Hadith 224

Imaam Hasan radiyallahu anhu says, I asked my (maternal) uncle Hind ibn Abi Haalah, who always described the noble features of Rasoolullah sallallahu alaihe wasallam to describe to me the manner in which Rasoolullah sallallahu alaihe wasallam spoke. He replied that Rasoolullah sallallahu alaihe wasallam was always worried (about the hereafter). And always busy thinking (about the attributes of Allah and the betterment of the Ummah). Because of these things he was never free from thought and never rested (or because of worldly affairs he did not gain rest, but gained rest and contentment from religious well being. It is mentioned in the hadith that the coolness of my eyes is in salaah). He always spoke clearly from beginning to end. (He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people). He spoke concisely, where the words are less and meaning more. (Mulla Ali Qaari has collected forty such ahaadith in his commentary which are very short. Those who wish may refer to it and memorise it). Every word was clearer than the previous one. There was no nonsensical talk, nor was there half-talks where the meaning was not complete and could not be grasped. He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it.
He did not criticize food, nor over-praised it (The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things). He was never angered for anything materialistic. (The reason being that he did not pay much attention, and did not care much about materialistic things).
If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. (The ulama say the reason being that it is against humbleness to point with one finger only. Some ulama say it was his noble habit to signal oneness of Allah with one finger, therefore he did not signal anyone

in that manner). When he was surprised by something he turned his hands, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasoolullah sallallahu alaihe wasallam was mostly a smile, at that moment his mubarak front teeth glittered like white shining hailstone

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: حدَّثنِي رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ يُكْنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي هِنْدُ بْنُ أَبِي هَالَةَ، وَكَانَ وَصَّافًا، فَقُلْتُ: صِفْ لِي مَنْطِقَ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم مُتَوَاصِلَ الأَحْزَانِ، دَائِمَ الْفِكْرَةِ، لَيْسَتْ لَهُ رَاحَةٌ، طَوِيلُ السَّكْتِ، لا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يَفْتَتِحُ الْكَلامَ، وَيَخْتِمُهُ بِاسْمِ اللهِ تَعَالَى، وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ، كَلامُهُ فَصْلٌ، لا فُضُولَ، وَلا تَقْصِيرَ، لَيْسَ بِالْجَافِي، وَلا الْمُهِينِ، يُعَظِّمُ النِّعْمَةَ وَإِنْ دَقَّتْ لا يَذُمُّ مِنْهَا شَيْئًا، غَيْرَ أَنَّهُ لَمْ يَكُنْ يَذُمُّ ذَوَّاقًا وَلا يَمْدَحُهُ، وَلا تُغْضِبُهُ الدُّنْيَا، وَلا مَا كَانَ لَهَا، فَإِذَا تُعُدِّيَ الْحَقُّ، لَمْ يَقُمْ لِغَضَبِهِ شَيْءٌ، حَتَّى يَنْتَصِرَ لَهُ، وَلا يَغْضَبُ لِنَفْسِهِ، وَلا يَنْتَصِرُ لَهَا، إِذَا أَشَارَ بِكَفِّهِ كُلِّهَا، وَإِذَا تَعَجَّبَ قَلَبَهَا، وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا، وَضَرَبَ بِرَاحَتِهِ الْيُمْنَى بَطْنَ إِبْهَامِهِ الْيُسْرَى، وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ، وَإِذَا فَرِحَ غَضَّ طَرْفَهُ، جُلُّ ضَحِكِهِ التَّبَسُّمُ، يَفْتَرُّ عَنْ مِثْلِ حَبِّ الْغَمَامِ.

English reference : Book 33, Hadith 215
Arabic reference : Book 34, Hadith 225

35 - The Laughing Of Rasoolullah
باب ما جاء في ضحك رسول الله صلى الله عليه وسلم

Jaabir ibn Samurah radiyallahu anhu says, The calf of the leg of Rasoolullah sallallahu alaihe wasallam was slightly thin. His laugh was only that of a smile. Whenever I visited Rasoolullah sallallahu alaihe wasallam, I thought he used kuhl on his eyes. Whereas he had not at that time used kuhl

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ، قَالَ: أَخْبَرَنَا الْحَجَّاجُ وَهُوَ ابْنُ أَرْطَاةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: كَانَ فِي سَاقَيْ رَسُولِ اللهِ صلى الله عليه وسلم، حُمُوشَةٌ، وَكَانَ لا يَضْحَكُ إِلا تَبَسُّمًا، فَكُنْتُ إِذَا نَظَرْتُ إِلَيْهِ، قُلْتُ: أَكْحَلُ الْعَيْنَيْنِ، وَلَيْسَ بِأَكْحَلَ..

English reference : Book 34, Hadith 216
Arabic reference : Book 35, Hadith 226

Abdullah ibn Haarith radiyallahu anhu reports, I did not see anyone who smiled more than Rasoolullah sallallahu alaihe wasallam.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ، عَنْ عُبَيْدِ اللهِ بْنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ، أَنَّهُ قَالَ: مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللهِ صلى الله عليه وسلم..

English reference : Book 34, Hadith 217
Arabic reference : Book 35, Hadith 227

Abdullah ibn Haarith radiyallahu anhu relates, The laugh of Sayyidina Rasoolullah sallallahu alaihe wasallam was but a smile

حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْخَلالُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحَانِيُّ، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، قَالَ: مَا كَانَ ضَحِكُ رَسُولِ اللهِ صلى الله عليه وسلم إِلا تَبَسُّمًا..

English reference : Book 34, Hadith 218
Arabic reference : Book 35, Hadith 228

Abu Dhar radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam said, I know that person well who will enter Jannah first and also that person who will be the last one to be taken out of Jahannam. On the Day of Qiyaamah a person will be brought forward to the court of Almighty Allah. It shall be commanded that all the minor sins of that person be put forward to him and the major sign be concealed. When the minor sins are disclosed to that person, he will accept that he had committed them, as there will be no room for refuting them. (He will begin to tremble and say in his heart that these are only the minor sins, what will happen when the major sins are exposed.) During this happening it shall be commanded that for every sin of that person he be given the ajr (thawaab-reward) of a good deed. Upon hearing this person himself will say I still have many sins left to account for, that are not seen here.
Abu Dhar radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam while narrating the words of that person began laughing until his mubarak teeth began to show. (The reason being that the person himself disclosed the very sins he was frightened of.)

35 - The Laughing Of Rasoolullah باب ما جاء في ضحك رسول الله صلى الله عليه وسلم

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الأَعْمَشُ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنِّي لأَعْلَمُ أَوَّلَ رَجُلٍ يَدْخُلُ الْجَنَّةَ، وَآخَرَ رَجُلٍ يَخْرُجُ مِنَ النَّارِ، يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ، فَيُقَالُ: اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَيُخَبَّأُ عَنْهُ كِبَارُهَا، فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا وَكَذَا، كَذَا، وَهُوَ مُقِرٌّ، لا يُنْكِرُ، وَهُوَ مُشْفِقٌ مِنْ كِبَارِهَا، فَيُقَالُ: أَعْطُوهُ مَكَانَ كُلِّ سَيِّئَةٍ عَمِلَهَا حَسَنَةً، فَيَقُولُ: إِنَّ لِي ذُنُوبًا مَا أَرَاهَا هَاهُنَا..

English reference : Book 34, Hadith 219
Arabic reference : Book 35, Hadith 229

Jabir ibn Abdullah radiyallahu anhu says, After I accepted Islam, Rasoolullah sallallahu alaihe wasallam never prohibited me from attending his assemblies. Whenever he saw me he laughed.
In the second narration it is stated that he smiled

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ، قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ صلى الله عليه وسلم مُنْذُ أَسْلَمْتُ، وَلا رَآنِي إِلا ضَحِكَ..

English reference : Book 34, Hadith 220
Arabic reference : Book 35, Hadith 230

Same as the above hadith.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدَةُ، عَنِ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ، قَالَ: مَا حَجَبَنِي رَسُولُ اللهِ صلى الله عليه وسلم، وَلا رَآنِي مُنْذُ أَسْلَمْتُ إِلا تَبَسَّمَ.

English reference : Book 34, Hadith 221
Arabic reference : Book 35, Hadith 231

Abdullah ibn Mas'ood radiyallahu anhu said, I know the person who will come out last from the fire. He will be such a man who will crawl out (due to the severity of the punishment of Jahannam he will not be able to walk). He will then be ordered to enter Jannah. He will go there and find that all the places therein are occupied. He will return and say, "O Allah the people have taken all the places." It will be said to him "Do you remember the places in the world?" (That when a place gets filled, there remains no place for a newcomer. And a person that arrives first occupies as much as one pleases, there remains no place for the ones that arrive later. The elders have translated it in this manner. According to this humble servant, if the meaning of it is taken as follows, it seems more appropriate, that do you remember the vastness and plentiness of the world and how big the world was. He is being reminded, because an announcement is going to be made that a place that is ten times greater than the world shall be given to him. After imagining the vastness of the world once, it may be assessed how great this gift is?). He will reply, "O my creator, I remember well." It will be commanded to him "Make your wish in whichever way your heart desires." He will put forward his desires. It shall be commanded. All your desires are fulfilled and in addition ten times the size of the world is granted to you. He will reply, "Are you jesting with me O my Allah, and You are the King of the Kings?" (There is no place in Jannah and You are granting me a place ten times greater than the world). Sayyidina Ibn Mas'ood radiyallahu anhu said, I saw Rasoolullah sallallahu alaihe wasallam laugh till his mubarak teeth showed, when he related this portion of the man's reply.

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنِّي لأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا، رَجُلٌ يَخْرُجُ مِنْهَا زَحْفًا، فَيُقَالُ لَهُ: انْطَلِقْ

فَادْخُلِ الْجَنَّةَ، قَالَ: فَيَذْهَبُ لِيَدْخُلَ الْجَنَّةَ، فَيَجِدُ النَّاسَ قَدْ أَخَذُوا الْمَنَازِلَ، فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ، قَدْ أَخَذَ النَّاسُ الْمَنَازِلَ، فَيُقَالُ لَهُ: أَتَذْكُرُ الزَّمَانَ الَّذِي كُنْتَ فِيهِ، فَيَقُولُ: نَعَمْ، قَالَ: فَيُقَالُ لَهُ: تَمَنَّ، قَالَ: فَيَتَمَنَّى، فَيُقَالُ لَهُ: فَإِنَّ لَكَ الَّذِي تَمَنَّيْتَ وَعَشَرَةَ أَضْعَافِ الدُّنْيَا، قَالَ: فَيَقُولُ: تَسْخَرُ بِي وَأَنْتَ الْمَلِكُ قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، ضَحِكَ، حَتَّى بَدَتْ نَوَاجِذُهُ.

English reference : Book 34, Hadith 222
Arabic reference : Book 35, Hadith 232

Ali ibn Rabiah radiyallahu anhu says, I was present when a conveyance (A horse or something) was brought to Hazrat Ali radiyallahu anhu (in the period of his khilafah). He recited Bismillah and put his leg in the stirrup. After he had mounted he said Alhamdulillah and recited this dua:

Translation: Glorified be He Who hath sudued those unto us, and we were not capable (Of subduing them); And lo! Unto our Lord we are returning. (Surah Zukhruf 13-14)

(The ulama say that a conveyance could be a means of death. Therefore subjugation of a conveyance with gratitude towards Allah for His Mercy, and death are mentioned together. After all a person has to return to Allah after death). Ali radiyallahu anhu then said Alhamdulillah three times, Allahu Akbar three times, then recited:

Translation: Glorified be Thou! Behold, I have wronged myself. So forgive thou me. Indeed, non forgiveth sins but Thou.

Then (Sayyidina Ali radiyallahu anhu) laughed (smiled). I said to him, "What is the reason for laughing, O Ameerul Mumineen?" He replied, "Rasoolullah sallallahu alaihe wasallam also recited these duas in this manner and thereafter laughed (smiled). I also inquired from Rasoolullah sallallahu alaihe wasallam the reason for laughing (smiling) as you have asked me. Rasoolullah sallallahu alaihe wasallam said, "Allah Ta'ala becomes happy when His servants say, 'No one can forgive me save You.' My servant knows that no one forgives sins besides me.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ، قَالَ: شَهِدْتُ عَلِيًّا، أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ، قَالَ: بِسْمِ اللهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا، قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ ثَلاثًا، وَاللَّهُ أَكْبَرُ ثَلاثًا، سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي فَإِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ، ثُمَّ ضَحِكَ فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ، فَقُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكْتَ يَا رَسُولَ اللهِ؟ قَالَ: إِنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ، إِذَا قَالَ: رَبِّ اغْفِرْ لِي ذُنُوبِي، إِنَّهُ لا يَغْفِرُ الذُّنُوبَ غَيْرُكَ..

English reference : Book 34, Hadith 223
Arabic reference : Book 35, Hadith 233

Aamir bin Sa'd radiyallahu anhu says, My father Sa'd said, "Rasoolullah sallallahu alaihe wasallam laughed on the day of the Battle of Khandaq till his teeth showed." Aamir radiyallahu anhu says, "I asked why did he laugh?" he replied, "A Kaafir had a shield, and Sa'd was a great archer. The kaafir protected himself by swaying the shield from side to side covering his forehead. (Sayyidina Sa'd radiyallahu anhu was a famous marksman, but the kaafir did not let the arrows get him). Sa'd radiyallahu anhu took an arrow (and kept it ready in the bow). When the non believer removed the shield from his head, he quickly aimed at the kaafir and did not miss the target, i.e. the (enemy's) forehead. The enemy immediately fell down, his legs rising into the air. On that Rasoolullah sallallahu alaihe

wasallam laughed till his mabaraak teeth showed." I asked, "Why did Rasoolullah sallallahu alaihe wasallam laugh?" He replied, "Because of what Sa'd had done to the man."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الأَسْوَدِ، عَنْ عَامِرِ بْنِ سَعْدٍ، قَالَ: قَالَ سَعْدٌ: لَقَدْ رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، ضَحِكَ يَوْمَ الْخَنْدَقِ حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ: قُلْتُ: كَيْفَ كَانَ؟ قَالَ: كَانَ رَجُلٌ مَعَهُ تُرْسٌ، وَكَانَ سَعْدٌ رَامِيًا، وَكَانَ يَقُولُ كَذَا وَكَذَا بِالتُّرْسِ يُغَطِّي جَبْهَتَهُ، فَنَزَعَ لَهُ سَعْدٌ بِسَهْمٍ، فَلَمَّا رَفَعَ رَأْسَهُ رَمَاهُ فَلَمْ يُخْطِئْ هَذِهِ مِنْهُ يَعْنِي جَبْهَتَهُ وَانْقَلَبَ الرَّجُلُ، وَشَالَ بِرِجْلِهِ: فَضَحِكَ النَّبِيُّ صلى الله عليه وسلم حَتَّى بَدَتْ نَوَاجِذُهُ قَالَ: قُلْتُ: مِنْ أَيِّ شَيْءٍ ضَحِكَ؟ قَالَ: مِنْ فِعْلِهِ بِالرَّجُلِ.

English reference : Book 34, Hadith 224
Arabic reference : Book 35, Hadith 234

36 - Description Of The Joking Of Rasoolullah باب ما جاء في صفة مزاح رسول الله صلى الله عليه وسلم

Anas ibn Maalik radiyallahu anhu relates, Rasoolullah sallallahu alaihe wasallam once told him jokingly, Ya dhal udhu-nayn (O two eared one)

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ شَرِيكٍ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ لَهُ: يَا ذَا الأُذُنَيْنِ.

English reference : Book 35, Hadith 225
Arabic reference : Book 36, Hadith 235

Anas radiyallahu anhu says, Rasoolullah sallallahu alaihe wasallam used to associate with us and joke. I had a younger brother. Rasoolullah sallallahu alaihe wasallam said to him, "Aba Umayr, what happened to the Nughayr?"

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيُخَالِطُنَا حَتَّى يَقُولَ لأَخٍ لِي صَغِيرٍ: يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟

English reference : Book 35, Hadith 226
Arabic reference : Book 36, Hadith 236

Abu Hurairah radiyallahu anhu reports, The Sahaabah asked, "O Messenger of Allah, you joke with us?" Rasoolullah sallallahu alaihe wasallam replied, "Yes, I do not say but the truth."

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: أنبأَنَا عَبْدُ اللهِ بْنُ الْمُبَارِكِ، عَنِ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللهِ، إِنَّكَ تُدَاعِبُنَا، قَالَ: إِنِّي لا أَقُولُ إِلا حَقًّا.

English reference : Book 35, Hadith 227
Arabic reference : Book 36, Hadith 237

Anas ibn Malik radiyallahu anhu relates that a person requested Rasoolullah sallallahu alaihe wasallam that he be given a conveyance. Rasoolullah sallallahu alaihe wasallam replied, The baby of a camel shall be given to you. The person said, What shall I do with the baby of a camel O Messenger of Allah? (I want one for a conveyance). Rasoolullah sallallahu alaihe wasallam replied, Every camel is the baby of a camel

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللهِ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلا اسْتَحْمَلَ رَسُولَ اللهِ صلى الله عليه وسلم، فَقَالَ: إِنِّي حَامِلُكَ عَلَى وَلَدِ نَاقَةٍ، فَقَالَ: يَا رَسُولَ اللهِ، مَا أَصْنَعُ بِوَلَدِ النَّاقَةِ؟ فَقَالَ صلى الله عليه وسلم: وَهَلْ تَلِدُ الإِبِلَ إِلا النُّوقُ؟

English reference : Book 35, Hadith 228
Arabic reference : Book 36, Hadith 238

Anas ibn Malik radiyallahu anhu reports, A resident of the wilderness whose name was Zaahir (ibn Hiraam Al-Ashja'ee), whenever he visited Rasooluallah sallallahu alaihe wasallam he brought with him presents of the

wilderness, vegetables etc., and presented it to Rasoolullah sallallahu alaihe wasallam. When he intended to leave Madinah, Rasoolullah sallallahu alaihe wasallam used to present him with provisions of the city. Once Rasoolullah sallallahu alaihe wasallam said, "Zaahir is our wilderness, and we are his city." Rasoolullah sallallahu alaihe wasallam was attached to him. Zaahir radiyallahu anhu was not very handsome. Rasoolullah sallallahu alaihe wasallam once approached him while he was selling his merchandise. Rasoolullah sallallahu alaihe wasallam caught him in between the arms from the back in such a manner that he (Sayyidina Zaahir radiyallahu anhu) could not see him. Zaahir radiyallahu anhu said, "Who is this?, leave me." But when he saw with the corner of his eye that it was Rasoolullah sallallahu alaihe wasallam, he straightened his back and began pressing it to the chest of Rasoolullah sallallahu alaihe wasallam (For as long as he gained this opportunity it was better than a thousand gifts). Rasoolullah sallallahu alaihe wasallam then said, "Who will purchase this slave?" Zaahir radiyallahu anhu replied, "O Rasool of Allah, if you shall sell me, you will be selling a defective thing, and will earn a very little sum." Rasoolullah sallallahu alaihe wasallam said, "No, you are not defective in the sight of Allah, but very valuable."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلا مِنْ أَهْلِ الْبَادِيَةِ كَانَ اسْمُهُ زَاهِرًا، وَكَانَ يُهْدِي إِلَى النَّبِيِّ صلى الله عليه وسلم، هَدِيَّةً مِنَ الْبَادِيَةِ، فَيُجَهِّزُهُ النَّبِيُّ صلى الله عليه وسلم، إِذَا أَرَادَ أَنْ يَخْرُجَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنَّ زَاهِرًا بَادِيَتُنَا وَنَحْنُ حَاضِرُوهُ وَكَانَ صلى الله عليه وسلم يُحِبُّهُ وَكَانَ رَجُلا دَمِيمًا، فَأَتَاهُ النَّبِيُّ صلى الله عليه وسلم، يَوْمًا وَهُوَ يَبِيعُ مَتَاعَهُ وَاحْتَضَنَهُ مِنْ خَلْفِهِ وَهُوَ لا يُبْصِرُهُ، فَقَالَ: مَنْ هَذَا؟ أَرْسِلْنِي فَالْتَفَتَ فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم فَجَعَلَ لا يَأْلُو مَا أَلْصَقَ ظَهْرَهُ بِصَدْرِ النَّبِيِّ صلى الله عليه وسلم حِينَ عَرَفَهُ، فَجَعَلَ النَّبِيُّ صلى الله عليه وسلم، يَقُولُ: مَنْ يَشْتَرِي هَذَا الْعَبْدَ، فَقَالَ: يَا رَسُولَ اللهِ، إِذًا وَاللَّهِ تَجِدُنِي كَاسِدًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لَكِنْ عِنْدَ اللهِ لَسْتَ بِكَاسِدٍ أَوْ قَالَ: أَنتَ عِنْدَ اللهِ غَالٍ..

English reference : Book 35, Hadith 229
Arabic reference : Book 36, Hadith 239

Hasan Basri radiyallahu anhu says that an old woman came to Rasoolullah sallallahu alaihe wasallam and made a request, O Messenger of Allah make Dua that Allah grants me entrance into Jannah.
Rasoolullah sallallahu alaihe wasallam replied, O Mother, an old woman cannot enter Jannah. That woman started crying and began to leave. Rasoolullah sallallahu alaihe wasallam said, Say to the woman that one will not enter in a state of old age, but Allah will make all the women of Jannah young virgins. Allah Ta'ala says, Lo! We have created them a (new) creation and made them virgins, lovers, equal in age. (Surah Waaqi'ah, 35-37).

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ، قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، عَنِ الْحَسَنِ، قَالَ: أَتَتْ عَجُوزٌ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَتْ: يَا رَسُولَ اللهِ، ادْعُ اللَّهَ أَنْ يُدْخِلَنِي الْجَنَّةَ، فَقَالَ: يَا أُمَّ فُلانٍ، إِنَّ الْجَنَّةَ لا تَدْخُلُهَا عَجُوزٌ، قَالَ: فَوَلَّتْ تَبْكِي، فَقَالَ: أَخْبِرُوهَا أَنَّهَا لا تَدْخُلُهَا وَهِيَ عَجُوزٌ إِنَّ اللَّهَ تَعَالَى، يَقُولُ: إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً، فَجَعَلْنَاهُنَّ أَبْكَارًا، عُرُبًا أَتْرَابًا.

English reference : Book 35, Hadith 230
Arabic reference : Book 36, Hadith 240

37 - Description Of The Saying Of Rasoolullah On Poetry

باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم في الشعر

Someone enquired from Aisha radiyallahu anha:

Did Rasoolullah sallallahu alaihe wasallam recite poetry? She replied, He sometimes as an example recited the poetry of Abdullah ibn Rawahah (and sometimes of other poets). He sometimes recited this couplet of Tarfah: "Sometimes that person brings news to you whom you have not compensated."

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قِيلَ لَهَا: هَلْ كَانَ النَّبِيُّ صلى الله عليه وسلم، يَتَمَثَّلُ بِشَيْءٍ مِنَ الشِّعْرِ؟ قَالَتْ: كَانَ يَتَمَثَّلُ بِشِعْرِ ابْنِ رَوَاحَةَ، وَيَتَمَثَّلُ بِقَوْلِهِ: يَأْتِيكَ بِالأَخْبَارِ مَنْ لَمْ تُزَوِّدِ.

English reference : Book 36, Hadith 231
Arabic reference : Book 37, Hadith 241

Abu Hurayrah Radiyallahu anhu reports that Rasulullah sallallahu Alayhi Wasallam said:

"The most truthful couplet recited by a poet is that of Labeed bin Rabi'ah: 'verirly be aware, besides the Almighty everything else is futile'. And Ummayyah bin Abis-Sault was about to accept Islaam"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا الشَّاعِرُ، كَلِمَةُ لَبِيدٍ: أَلا كُلُّ شَيْءٍ مَا خَلا اللَّهَ بَاطِلٌ، وَكَادَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ أَنْ يُسْلِمَ.

English reference : Book 36, Hadith 232
Arabic reference : Book 37, Hadith 242

Jundub bin Sufyaan Radiyallahu 'Anhu relates:

"Once a stone hit the Mubaarak fingers of Rasulullah Sallallahu'Alayhi Wasallam and injured them, they became covered in blood. Rasulullah Sallallahu'Alayhi Wasallam thereupon recited this couplet: 'You are but a finger, no damage has overcome you, besides covering you in blood. This is not fruitless, for reward has been obtained in the path of Allah'".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ الْبَجَلِيِّ، قَالَ: أَصَابَ حَجَرٌ أُصْبُعَ رَسُولِ اللهِ صلى الله عليه وسلم فَدَمِيَتْ، فَقَالَ: هَلْ أَنْتِ إِلا أُصْبُعٌ دَمِيتِ وَفِي سَبِيلِ اللهِ مَا لَقِيتِ.

English reference : Book 36, Hadith 233
Arabic reference : Book 37, Hadith 243

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ، نَحْوَهُ..

Arabic reference : Book 37, Hadith 244

37 - Description Of The Say...باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم في الشعر

Baraa ibn Aazib radiyallahu anhu was once asked, You all deserted Rasoolullah sallallahu alaihe wasallam and ran away in the Battle of Hunayn? He replied, No, Rasoolullah sallallahu alaihe wasallam did not turn away, except a few people in the army who were in a hurry (many of whom were from the tribe of Sulaym and a few newly converted youth of Makkah) turned away when the people of the tribe of Hawaazin began to shower arrows. Rasoolullah sallallahu alaihe wasallam (with whom there naturally were the great Sahaabah radiyallahu anhum) was riding a mule Abu Sufyan ibn Al-Haarith ibn Abdul Muttalib radiyallahu anhu was leading it by its reins. Sayyidina Rasoolullah sallallahu alaihe wasallam was reciting the following couplet:

Verily, without doubt I am a Prophet. I am from the children (grandsons) of Abdul Muttalib

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ لَهُ رَجُلٌ: أَفَرَرْتُمْ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم يَا أَبَا عُمَارَةَ؟ فَقَالَ: لا وَاللَّهِ مَا وَلَّى رَسُولُ اللهِ صلى الله عليه وسلم، وَلَكِنْ وَلَّى سَرَعَانُ النَّاسِ، تَلَقَّتْهُمْ هَوَازِنُ بِالنَّبْلِ، وَرَسُولُ اللهِ صلى الله عليه وسلم، عَلَى بَغْلَتِهِ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ آخِذٌ بِلِجَامِهَا، وَرَسُولُ اللهِ يَقُولُ: أَنَا النَّبِيُّ لا كَذِبْ أَنَا ابْنُ عَبْدِ الْمُطَّلِبْ.

English reference : Book 36, Hadith 234
Arabic reference : Book 37, Hadith 245

Anas radiyallahu anhu reports that Rasoolullah sallallahu alaihe wasallam went to Makkah for Umratul Qada. Abdullah ibne Rawahah radiyallahu anhu (throwing his sword over his shoulder and holding the reins of the camel of Sayyidina Rasoolullah sallallahu alaihe wasallam) was walking ahead of him reciting these couplets:

"O non-believers clear his path (and leave today. Do not prohibit Sayyidina Rasoolullah sallallahu alaihe wasallam from entering Makkah as you had done last year) for today we shall smite you. We will take such action against you that we will separate the brain from its body. And will make a friend forget a friend."

Umar radiyallahu anhu stopped him and said, O Ibne Rawahah, in the presence of Rasoolullah sallallahu alaihe wasallam and the Haram of Allah you are reciting poetry?

Rasoolullah sallallahu alaihe wasallam said, Leave him O Umar, these couplets are more forceful than showering arrows onto them

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ، وَابْنُ رَوَاحَةَ يَمْشِي بَيْنَ يَدَيْهِ، وَهُوَ يَقُولُ: خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ الْيَوْمَ نَضْرِبُكُمْ عَلَى تَنْزِيلِهِ ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ، بَيْنَ يَدِي رَسُولِ اللهِ صلى الله عليه وسلم، وَفِي حَرَمِ اللهِ تَقُولُ الشِّعْرَ، فَقَالَ صلى الله عليه وسلم: خَلِّ عَنْهُ يَا عُمَرُ، فَلَهِيَ أَسْرَعُ فِيهِمْ، مِنْ نَضْحِ النَّبْلِ.

English reference : Book 36, Hadith 235
Arabic reference : Book 37, Hadith 246

Jabir ibn Samurah radiyallahu anhu says, I attended the assemblies of Rasoolullah sallallahu alaihe wasallam more than a hundred times, wherein the Sahaabah radiyallahu anhum recited poetry and related stories of the Jaahiliyyah (pre-Islamic era). Rasoolullah sallallahu alaihe wasallam silently listened to them (and did not forbid them). At times he smiled with them

37 - Description Of The Say...باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم في الشعر

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: جَالَسْتُ النَّبِيَّ صلى الله عليه وسلم، أَكْثَرَ مِنْ مِائَةِ مَرَّةٍ، وَكَانَ أَصْحَابُهُ يَتَنَاشَدُونَ الشِّعْرَ، وَيَتَذَاكَرُونَ أَشْيَاءَ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَهُوَ سَاكِتٌ وَرُبَّمَا تَبَسَّمَ مَعَهُمْ.

English reference : Book 36, Hadith 236
Arabic reference : Book 37, Hadith 247

Abu Hurairah radiyallahu anhu relates from Rasoolullah sallallahu alaihe wasallam that the best words from among the poets of Arabia is that of Labeed, "Verily be aware, that everything besides the Almighty Allah will perish."
حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: أَشْعَرُ كَلِمَةٍ تَكَلَّمَتْ بِهَا الْعَرَبُ كَلِمَةُ لَبِيدٍ: أَلا كُلُّ شَيْءٍ مَا خَلا اللَّهَ بَاطِلٌ.

English reference : Book 36, Hadith 237
Arabic reference : Book 37, Hadith 248

Amr ibn Shareed radiyallahu anhu reports that his father said, I once accompanied Rasoolullah sallallahu alaihe wasallam and sat behind him on a conveyance. I recited a hundred couplets of Umayyah ibn Sault to Rasoolullah sallallahu alaihe wasallam. After reciting a couplet Rasoolullah sallallahu alaihe wasallam said "continue" till I recited a hundred couplets. In the end Rasoolullah sallallahu alaihe wasallam said, "He (Umayyah) was close to accepting Islam."
حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ الطَّائِفِيِّ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، قَالَ: كُنْتُ رِدْفَ النَّبِيِّ صلى الله عليه وسلم، فَأَنْشَدْتُهُ مِائَةَ قَافِيَةٍ مِنْ قَوْلِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ الثَّقَفِيِّ، كُلَّمَا أَنْشَدْتُهُ بَيْتًا، قَالَ لِيَ النَّبِيُّ صلى الله عليه وسلم: هِيهْ حَتَّى أَنْشَدْتُهُ مِائَةً يَعْنِي بَيْتًا، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنْ كَادَ لَيُسْلِمُ.

English reference : Book 36, Hadith 238
Arabic reference : Book 37, Hadith 249

Aisha radiyallahu anha says, Rasoolullah sallallahu alaihe wasallam would place a mimbar (pulpit) in the Masjid for Hassaan ibn Thaabit, so that he stands upon it and recites poetry on the praises of, and on behalf of Rasoolullah sallallahu alaihe wasallam, or said that he used to defend Rasoolullah sallallahu alaihe wasallam (in reply to the accusation of the kuffar). Rasoolullah sallallahu alaihe wasallam would say, "May Allah assist Hassaan with Ruhul Qudus till he defends, or praises, on behalf of Rasoolullah sallallahu alaihe wasallam."
حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ، وَعَلِيُّ بْنُ حُجْرٍ، وَالْمَعْنَى وَاحِدٌ، قَالا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَضَعُ لِحَسَّانَ بْنِ ثَابِتٍ مِنْبَرًا فِي الْمَسْجِدِ يَقُومُ عَلَيْهِ قَائِمًا يُفَاخِرُ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم أَوْ قَالَ: يُنَافِحُ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم وَيَقُولُ صلى الله عليه وسلم: إِنَّ اللَّهَ يُؤَيِّدُ حَسَّانَ بِرُوحِ الْقُدُسِ، مَا يُنَافِحُ أَوْ يُفَاخِرُ عَنْ رَسُولِ اللهِ صلى الله عليه وسلم.

English reference : Book 36, Hadith 239
Arabic reference : Book 37, Hadith 250

37 - Description Of The Say...باب ما جاء في صفة كلام رسول الله صلى الله عليه وسلم في الشعر

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى، وَعَلِيُّ بْنُ حُجْرٍ، قَالا: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، مِثْلَهُ.

Arabic reference : Book 37, Hadith 251

38 - Story Telling Of Rasoolullah At Night
باب ما جاء في كلام رسول الله صلى الله عليه وسلم في السمر

Aisha radiyallahu anha reports, Once, at night, Rasoolullah sallallahu alaihe wasallam related an event to his family members. One of the ladies said, this story is just like the stories of Khuraafah. (The Arabs used the stories of Khuraafah as proverbs). Rasoolullah sallallahu alaihe wasallam asked, Do you know what is the original story of Khuraafah? Khuraafah was a man from the tribe of Banu Udhrah, whom the jinns took away. They kept him for some time, then left him among the people. He related to the people strange things of his stay there. The people were astonished. After that every amazing story is called Khuraafah

حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّارُ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ الثَّقَفِيُّ عَبْدُ اللهِ بْنُ عَقِيلٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، قَالَتْ: حَدَّثَ رَسُولُ اللهِ صلى الله عليه وسلم، ذَاتَ لَيْلَةٍ نِسَاءَهُ حَدِيثًا، فَقَالَتِ امْرَأَةٌ مِنْهُنَّ: كَأَنَّ الْحَدِيثَ حَدِيثُ خُرَافَةَ، فَقَالَ: أَتَدْرُونَ مَا خُرَافَةُ؟ إِنَّ خُرَافَةَ كَانَ رَجُلا مِنْ عُذْرَةَ، أَسَرَتْهُ الْجِنُّ فِي الْجَاهِلِيَّةِ، فَمَكَثَ فِيهِمْ دَهْرًا، ثُمَّ رَدُّوهُ إِلَى الإِنْسِ، فَكَانَ يُحَدِّثُ النَّاسَ بِمَا رَأَى فِيهِمْ مِنَ الأَعَاجِيبِ، فَقَالَ النَّاسُ: حَدِيثُ خُرَافَةَ.

English reference : Book 37, Hadith 240
Arabic reference : Book 38, Hadith 252

Hadith Ummi Zarâ€™a. This is the second hadith of this chapter. Due to this story being lengthy and famous, special books have been written on it. Imaam Tirmizi has also given it a little prominence. This hadith has other names too, but is well known by this name. Due to the story being lengthy, every womanâ€™s story is mentioned separately with its commentaries.)
Aisha radiyallahu anha reports, Once eleven women assembled and made an agreement, that each of them would describe the true state of their husbands, without hiding any fact

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَخِيهِ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: جَلَسَتْ إِحْدَى عَشْرَةَ امْرَأَةً فَتَعَاهَدْنَ وَتَعَاقَدْنَ أَنْ لا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا: فَقَالَتِ الأُولَى: زَوْجِي لَحْمُ جَمَلٍ غَثٍّ عَلَى رَأْسِ جَبَلٍ وَعْرٍ، لا سَهْلٌ فَيُرْتَقَى، وَلا سَمِينٌ فَيُنْتَقَلُ قَالَتِ الثَّانِيَةُ: زَوْجِي لا أَبُثُّ خَبَرَهُ، إِنِّي أَخَافُ أَنْ لا أَذَرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عُجَرَهُ، وَبُجَرَهُ قَالَتِ الثَّالِثَةُ: زَوْجِي الْعَشَنَّقُ، إِنْ أَنْطِقْ أُطَلَّقْ، وَإِنْ أَسْكُتْ أُعَلَّقْ قَالَتِ الرَّابِعَةُ: زَوْجِي كَلَيْلِ تِهَامَةَ، لا حَرٌّ، وَلا قُرٌّ، وَلا مَخَافَةَ، وَلا سَآمَةَ قَالَتِ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهِدَ، وَإِنْ خَرَجَ أَسِدَ، وَلا يَسْأَلُ عَمَّا عَهِدَ قَالَتِ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنِ اضْطَجَعَ الْتَفَّ، وَلا يُولِجُ الْكَفَّ، لِيَعْلَمَ الْبَثَّ قَالَتِ السَّابِعَةُ: زَوْجِي عَيَايَاءُ، أَوْ غَيَايَاءُ طَبَاقَاءُ، كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكِ، أَوْ فَلَّكِ، أَوْ جَمَعَ كُلا لَكِ قَالَتِ الثَّامِنَةُ: زَوْجِي الْمَسُّ، مَسُّ أَرْنَبٍ وَالرِّيحُ، رِيحُ زَرْنَبٍ قَالَتِ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ، طَوِيلُ النِّجَادِ عَظِيمُ الرَّمَادِ، قَرِيبُ الْبَيْتِ مِنَ النَّادِ قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا مَالِكٌ مَالِكٌ خَيْرٌ مِنْ ذَلِكِ، لَهُ إِبِلٌ كَثِيرَاتُ الْمَبَارِكِ، قَلِيلاتُ الْمَسَارِحِ، إِذَا سَمِعْنَ صَوْتَ الْمِزْهَرِ، أَيْقَنَّ أَنَّهُنَّ هَوَالِكُ قَالَتِ الْحَادِيَةَ عَشْرَةَ: زَوْجِي أَبُو زَرْعٍ وَمَا أَبُو زَرْعٍ؟ أَنَاسَ مِنْ حُلِيٍّ أُذُنَيَّ، وَمَلأَ مِنْ شَحْمٍ عَضُدَيَّ، وَبَجَّحَنِي، فَبَجَحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ غُنَيْمَةٍ بِشَقٍّ فَجَعَلَنِي فِي أَهْلِ صَهِيلٍ، وَأَطِيطٍ وَدَائِسٍ وَمُنَقٍّ، فَعِنْدَهُ أَقُولُ، فَلا أُقَبَّحُ،

وَأَرْقُدُ، فَأَتَصَبَّحُ، وَأَشْرَبُ، فَأَتَقَمَّحُ، أُمُّ أَبِي زَرْعٍ فَمَا أُمُّ أَبِي زَرْعٍ، عُكُومُهَا رَدَاحٌ، وَبَيْتُهَا فَسَاحٌ، ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ، مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ، وَتُشْبِعُهُ ذِرَاعُ الْجَفْرَةِ، بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ، طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، مِلْءُ كِسَائِهَا، وَغَيْظُ جَارَتِهَا، جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ، لا تَبُثُّ حَدِيثَنَا تَبْثِيثًا، وَلا تُنَقِّثُ مِيرَتَنَا تَنْقِيثًا، وَلا تَمْلأُ بَيْتَنَا تَعْشِيشًا، قَالَتْ: خَرَجَ أَبُو زَرْعٍ، وَالأَوْطَابُ تُمْخَضُ، فَلَقِيَ امْرَأَةً مَعَهَا وَلَدَانِ لَهَا، كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا بِرُمَّانَتَيْنِ، فَطَلَّقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ رَجُلا سَرِيًّا، رَكِبَ شَرِيًّا، وَأَخَذَ خَطِّيًّا، وَأَرَاحَ عَلَيَّ نَعَمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ زَوْجًا، وَقَالَ: كُلِي أُمَّ زَرْعٍ، وَمِيرِي أَهْلَكِ، فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِيهِ، مَا بَلَغَ أَصْغَرَ آنِيَةِ أَبِي زَرْعٍ قَالَتْ عَائِشَةُ: فَقَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: كُنْتُ لَكِ كَأَبِي زَرْعٍ لأُمِّ زَرْعٍ.

English reference : Book 37, Hadith 241
Arabic reference : Book 38, Hadith 253

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَنِ الصَّلاةِ فِي بَيْتِي وَالصَّلاةِ فِي الْمَسْجِدِ، قَالَ: قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ، فَلأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ، إِلا أَنْ تَكُونَ صَلاةً مَكْتُوبَةً.

Arabic reference : Book 38, Hadith 297

39 - The Sleeping Of Rasoolullah
باب في صفة نوم رسول الله صلى الله عليه وسلم في السمر

Baraa Radiyallahu 'Anhu reports:

"When Rasulullah Sallallahu 'Alayhi Wasallam retired, he put his right hand under his right cheek, and recited this du'aa: Rabbi qini adhaa-baka yauma tub-a-thu 'ibaadaka.

Translation...

Â O Allah, save me from Your punishment on the day of qiyaamah".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ إِذَا أَخَذَ مَضْجَعَهُ وَضَعَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الأَيْمَنِ، وَقَالَ: رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ.

English reference : Book 38, Hadith 242
Arabic reference : Book 39, Hadith 254

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ، مِثْلَهُ وَقَالَ: يَوْمَ تَجْمَعُ عِبَادَكَ.

Arabic reference : Book 39, Hadith 255

Hudhayfah Radiyallahu 'Anhu says:

"When Rasulullah Sallallahu 'Alayhi Wasallam lay down on a bed, he recited: Allahurmma bi-ith-mika a-mutu wa ahyaa.

Translation...

O Allah! In Thy name do I live and die".

When he awakened he recited this du'aa: Alhamdulillaahil ladhi ahyaanaa ba'da rnaa amaatana wa-ilayhin nushur.

Translation...

'Praise be to Allah Who restored unto us life, having caused us to die and unto Him shall be the Resurrection"'.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا، وَإِذَا اسْتَيْقَظَ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانًا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

English reference : Book 38, Hadith 243
Arabic reference : Book 39, Hadith 256

'Aayeshah Radiyallahu 'Anha narrates:

"Every night before Rasulullah Sallallahu 'Alayhi Wasallam slept on his bed, he put together his hands (as in the du'aa) and blew on it and recited (the surahs of) AI-Ikhlaas (Qul huwauahu ahad), AI-Falaq (Qul a'udhu birabbil

falaq), and An-Naas (Qui a'udhu birabbin naas) and wiped those parts of the body that he could (wherever the hand could reach). He began with the head, then the face and then the front part of his body. This was done thrice".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ عُقَيْلٍ، أُرَاهُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ فَنَفَثَ فِيهِمَا، وَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ، ثُمَّ مَسَحَ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا رَأْسَهُ وَوَجْهَهُ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَصْنَعُ ذَلِكَ ثَلاثَ مَرَّاتٍ.

English reference : Book 38, Hadith 244
Arabic reference : Book 39, Hadith 257

Ibn 'Abbaas Radiyallahu 'Anhu reports:

"Once Rasulullah Sallallahu 'Alayhi Wasallam slept and began snoring. It was, the nature of Rasulullah Sallallahu 'Alayhi Wasallam that he snored, when he slept. Bilaal Radiyallahu 'Anhu gave the call to prepare for salaah. Rasulullah Sallallahu 'Alayhi Wasallam awakened and performed the salaah. He did not perform the wudu". This hadith has a detailed incident

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، نَامَ حَتَّى نَفَخَ، وَكَانَ إِذَا نَامَ نَفَخَ، فَأَتَاهُ بِلالٌ فَآذَنَهُ بِالصَّلاةِ، فَقَامَ وَصَلَّى وَلَمْ يَتَوَضَّأْ وَفِي الْحَدِيثِ قِصَّةٌ.

English reference : Book 38, Hadith 245
Arabic reference : Book 39, Hadith 258

Anas bin Maalik Radiyallahu'Anhu says:

"When Rasulullah Sallallahu 'Alayhi Wasallam went to bed, he recited this du'aa:

Alhamdulillaahil ladhi at'a-manaa wa-saqaanaa wa-kafaanaa wa-aa-waa-naa-fa-kam mim-mal laa kaafiya lahu wa-laa mu-wiya.

Translation...

'Praise be to Allah Who gave us food and drink, provided us sufficiently, and gave us (a place for) shelter! How many there are who have neither a provider nor a shelterer!'

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لا كَافِيَ لَهُ وَلا مُؤْوِي.

English reference : Book 38, Hadith 246
Arabic reference : Book 39, Hadith 259

Abu Qataadah Radiyallahu 'Anhu relates:

"If Rasulullah Sallallahu 'Alayhi Wasallam made an early journey-break in the last portion of the night on his travels, he slept on his right side. If he was staying there till before the morning, he lifted his right arm, put his head on it and slept".

39 - The Sleeping Of Rasoolullah باب في صفة نوم رسول الله صلى الله عليه وسلم في السمر

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ الْجُرَيْرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ إِذَا عَرَّسَ بِلَيْلٍ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ، وَإِذَا عَرَّسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.

English reference : Book 38, Hadith 247
Arabic reference : Book 39, Hadith 260

40 - Worship And Devotion Of Rasoolullah
باب ما جاء في عبادة النبي صلى الله عليه وسلم

Mughirah bin Shu'bah Radiyallahu 'Anhu reports that Rasuluilah Sallallahu 'Alayhi Wasallam performed such lengthy nafl prayers, that his mubaarak legs became swollen. The Sahaabah said :

"You undergo such great difficulties, where Allah had forgiven your past and the future sins. "Rasulullah Sallallahu 'Alayhi Wasallam said: "(When Allah Ta'aala has blessed me so much) should I not be a grateful servant?"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَبِشْرُ بْنُ مُعَاذٍ، قَالا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ زِيَادِ بْنِ عِلاقَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: صَلَّى رَسُولُ اللهِ صلى الله عليه وسلم، حَتَّى انْتَفَخَتْ قَدَمَاهُ، فَقِيلَ لَهُ: أَتَتَكَلَّفُ هَذَا، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلا أَكُونُ عَبْدًا شَكُورًا.

English reference : Book 39, Hadith 248
Arabic reference : Book 40, Hadith 261

Abu Hurayrah Radiyallahu 'Anhu says:

"Rasulullah Sallallhu 'Alayhi Wasallam performed so many nawaafil prayers that his legs swelled. Someone said to him, you take so many pains, whereas you have been given the good news that your past and present sins have been forgiven? He replied: "Should I not be grateful servant".

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُصَلِّي حَتَّى تَرِمَ قَدَمَاهُ، قَالَ: فَقِيلَ لَهُ: أَتَفْعَلُ هَذَا وَقَدْ جَاءَكَ أَنَّ اللَّهَ تَعَالَى قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: أَفَلا أَكُونُ عَبْدًا شَكُورًا.

English reference : Book 39, Hadith 249
Arabic reference : Book 40, Hadith 262

It is also narrated from Abu Hurayrah Radiyallahu 'Anhu that Rasulullah Sallallhu 'Alayhi Wasallam performed such a long salaah that his mubaarak legs became swollen. He was asked:

"You perform such long prayers, whereas all your past and future sins have been forgiven?. "Rasulullah Sallallhu 'Alayhi Wasallam replied: "Should I not be an appreciative servant?"

حَدَّثَنَا عِيسَى بْنُ عُثْمَانَ بْنِ عِيسَى بْنِ عَبْدِ الرَّحْمَنِ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا عَمِّي يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَقُومُ يُصَلِّي حَتَّى تَنْتَفِخَ قَدَمَاهُ فَيُقَالُ لَهُ: يَا رَسُولَ اللهِ، تَفْعَلُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟، قَالَ: أَفَلا أَكُونُ عَبْدًا شَكُورًا.

English reference : Book 39, Hadith 250
Arabic reference : Book 40, Hadith 263

Aswad bin Yazeed Radiyallahu 'Anhu says he enquired from 'Aayeshah Radiyallahu 'Anha regarding the salaah of Rasulullah Sallallahu 'Alayhi Wasallam at night. She replied:

"Rasulullah Sallallahu 'Alayhi Wasallam slept (after 'eshaa) for the first half portion of the night. He then awakened (and performed the tahajjud prayers) till the time of suhur (sehri), thereafter he performed the witr salaah. He then

went to his bed. If he had a desire, he went to his wife. When he heard the adhaan, he got up. If he was in a state of janaabah (requiring ghusl) he performed ghusl. If not, he performed wudu and went for salaah".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ، فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ، ثُمَّ أَتَى فِرَاشَهُ، فَإِذَا كَانَ لَهُ حَاجَةٌ أَلَمَّ بِأَهْلِهِ، فَإِذَا سَمِعَ الأَذَانَ وَثَبَ، فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ، وَإِلا تَوَضَّأَ وَخَرَجَ إِلَى الصَّلاةِ.

English reference : Book 39, Hadith 251
Arabic reference : Book 40, Hadith 264

Ibn 'Abbaas Radiyallahu 'Anhu reports that he once slept at the house of his aunt Maymunah (during his childhood). She slept on the width of the cushion and Rasulullah Sallallahu 'Alayhi Wasallarn slept on the length of the cushion. (Qaadi 'Iyaad and others have translated pillow as a bed. When the original word means pillow and it is possible to use it in such a manner, it is not necessary to translate it as a bed. For instance, Sayyidina Rasulullah Saliallahu 'Alayhi Wasallam must have slept on the length of the pillow facing the qiblah, and Sayyidina Ibn 'Abbaas Radiyallahu 'Anhu on the breadth of it, putting his head on the qiblah side). Rasulullah Sallallahu 'Alayhi Wasallam (after having a little conversation with his wife) slept till the middle of the night, or till a little before that. Rasulullah Sallallahu 'Alayhi Wasallam then awakened and began wiping off the signs of sleep from his face. He then recited the last ten aayaat of Surah Aali 'Imraan (Inna fi khalqis samaawaati wal ard). (The 'ulama say a little of the Qur-aan should be recited after awakening, as this creates strength and it is mustahab to recite these aayaat). He got up and went to a leather bag that was hanging and (took water in a utensil from it) performed wudu from it. He then commenced his salaah. 'Abdullah bin 'Abbaas Radiyallahu 'Anhu says:

'I also got up (performed wudu) and stood next to-him (on his left). Rasulullah Sallallahu 'Alayhi Wasallam put his right hand on my head and caught my ear and twisted it (A muqtadi should stand on the right side of an Imaam. The ear was twisted to remind him. In one narration it is stated that, I began to sleep, so Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam caught my ear. In another narration it is stated he caught my ear and pulled me to his right side, so that I might stand on the right according to the sunnah). He performed two rak'ahs, then two rak'ahs, then two rak'ahs, then two, rak'ahs, then two rak'ahs, then two rak'ahs. Ma'n (a narrator of this hadith) says Rasulullah Sallallahu'Alayhi Wasallam recited two two rak'ahs six times (the total of twelve rak'ahs. Mulla 'Ali Qaari has written that according to the madh-hab of Imaam Aa'zam Abu Hanifah, in tahajjud prayers there are twelve rak'ahs). He then performed the witr salaah and slept. When the mu-adh-dhin (Sayyidina Bilaal Radiyallahu'Anhu) came to him, he got up and recited two short rak'ahs and went for the fajr salaah.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ أَخْبَرَهُ، أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ وَهِيَ خَالَتُهُ، قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ، وَاضْطَجَعَ رَسُولُ اللهِ صلى الله عليه وسلم فِي طُولِهَا، فَنَامَ رَسُولُ اللهِ صلى الله عليه وسلم، حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، فَاسْتَيْقَظَ رَسُولُ اللهِ صلى الله عليه وسلم، فَجَعَلَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقٍ فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ يُصَلِّي، قَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: فَقُمْتُ إِلَى

جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ صلى الله عليه وسلم، يَدَهُ الْيُمْنَى عَلَى رَأْسِي ثُمَّ أَخَذَ بِأُذُنِي الْيُمْنَى، فَفَتَلَهَا فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، قَالَ مَعْنٌ: سِتَّ مَرَّاتٍ ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ.

English reference : Book 39, Hadith 252
Arabic reference : Book 40, Hadith 265

Ibn 'Abbaas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam sometimes performed 13 rak'ahs of tahajjud (including witr)".

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي مِنَ اللَّيْلِ ثَلاثَ عَشْرَةَ رَكْعَةً.

English reference : Book 39, Hadith 253
Arabic reference : Book 40, Hadith 266

'Aayeshah Radiyallahu 'Anha reports that whenever Rasulullah Sallallahu 'Alayhi Wasallam could not perform the tahajjud because of some reason. He performed twelve rak'ahs in the day (at the time of chaasht-before midday).

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ إِذَا لَمْ يُصَلِّ بِاللَّيْلِ، مَنَعَهُ مِنْ ذَلِكَ النَّوْمُ، أَوْ غَلَبَتْهُ عَيْنَاهُ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً.

English reference : Book 39, Hadith 254
Arabic reference : Book 40, Hadith 267

Abu Hurayrah Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam said:

"When one awakens at night (for-tahajjud salaah), two short rak'ahs should, be performed at the beginning"

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ يَعْنِي ابْنَ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَتِحْ صَلاتَهُ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ.

English reference : Book 39, Hadith 255
Arabic reference : Book 40, Hadith 268

Zayd bin Khaalid Al-Juhani Radiyallahu 'Anhu says:

"I once made up my mind that today I will closely study how Rasulullah Sallallahu 'Alayhi Wasallam performed his prayers. I lay down on the threshold of the house or a tent of Rasulullah Sallallahu 'Alayhi Wasallam (so that I may have a chance to observe with close attention). Rasulullah Sallallahu 'Alayhi Wasallam first performed two short rak'ahs. After that he performed long, long, long rak'ahs. (Long is mentioned thrice because of the lengthy periods spent in the rak'ahs). He then performed two rak'ahs shorter than the previous one's. Then performed two rak'ahs shorter than that. And again performed two rak'ahs shorter than the previous one. He again performed two rak'ahs shorter than that. He then performed the witr. All these (amounted to) thirteen rak'ahs"

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ (ح) وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللهِ بْنَ قَيْسِ بْنِ مَخْرَمَةَ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، أَنَّهُ قَالَ: لأَرْمُقَنَّ صَلاةَ النَّبِيِّ صلى الله عليه وسلم، فَتَوَسَّدْتُ عَتَبَتَهُ، أَوْ فُسْطَاطَهُ فَصَلَّى رَسُولُ اللهِ صلى الله عليه وسلم، رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ

طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، طَوِيلَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دَونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ فَذَلِكَ ثَلاثَ عَشْرَةَ رَكْعَةً.

English reference : Book 39, Hadith 256
Arabic reference : Book 40, Hadith 269

Abi Salamah bin 'Abdurrahmaan Radiyallahu 'Anhu says he asked 'Aayesha Radiyallahu 'Anha "How was the salaah (how many rak'ah tahajjud was performed) of Rasulullah Sallallahu Alayhi Wasallam in Ramadaan? "She replied:

"Rasulullah Sallallhu 'Alayhi Wasallam did not perform more than eleven rak'ahs during Ramadhaan or after Ramadhaan. (Eight rak'ahs tahajjud and three rak'ahs witr). He performed four rak'ahs. Do not ask of its length or how wonderfully (i.e. with humbleness and concentration) it was performed. In the same manner he performed four more rak'ahs. In the same manner he again performed four rak'ahs, and do not ask of its length or how wonderfully it was performed. After that he performed three rakahs witr". Aayesha Radiyallahu 'Anha says "I said: "O Messenger of Allah. Do you sleep before you perform witr?" He replied: "O Aayesha, my eyes sleep, but my heart remains awake". (This is a special gift to the ambiyah (prophets) that their hearts remain awake at all times)

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ، كَيْفَ كَانَتْ صَلاةُ رَسُولِ اللهِ صلى الله عليه وسلم فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لِيَزِيدَ فِي رَمَضَانَ وَلا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، لا تَسْأَلْ عَنْ حُسْنِهِنَّ، وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا لا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاثًا، قَالَتْ عَائِشَةُ: قُلْتُ: يَا رَسُولَ اللهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ، وَلا يَنَامُ قَلْبِي.

English reference : Book 39, Hadith 257
Arabic reference : Book 40, Hadith 270

'Aayesh Radiyallahu 'Anha say "Rasulullah Sallallhu 'Alayhi Wasallam performed eleven rak'ahs at night, of which one was a rak'ah of witr. When he completed this he slept on the right side"

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً، يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا، اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ.

English reference : Book 39, Hadith 258
Arabic reference : Book 40, Hadith 271

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا مَعْنٌ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، نَحْوَهُ (ح) وَحَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، نَحْوَهُ.

Arabic reference : Book 40, Hadith 272

'Aayeshah Radiyallahu 'Anha reports that:

"Rasulullah Sallallahu 'Alayhi Wasallam performed nine rak'ahs at night"

حَدَّثَنَا هَنَّادٌ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنِ الأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

English reference : Book 39, Hadith 259
Arabic reference : Book 40, Hadith 273

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنِ الأَعْمَشِ، نَحْوَهُ.

Arabic reference : Book 40, Hadith 274

Hudhayfah bin Al Yamaan Radiyallahu 'Anhu says he performed salaah with Rasulullah Sallallahu 'Alayhi Wasallam one night. (It has been reported in a few narrations that this incident took place during a night of Ramadaan. It is possible that this was tahajjud or Taraweeh salaah). After commencing the salaah he recited:

Allahu Akbar, dhul malakuti wal jabaruti wal kibri-yaa-i wal a-za-mati.

Translation: Allah is supreme! Lord of Dominion, Power, Majesty, and Magnificence.

He then recited (after the Faatihah) Surah Baqarah, and performed ruku'. The length of the ruku' was as long as the qiyaam (standing posture). (The 'ulama give two meanings to this and both are possible. The first is that the ruku' was as long as the qiyaam. For example, if the qiyaam was for one hour, the ruku' was also for about one hour. Accordingly, this mas-alah is established, that if the ruku' and sajdah are longer than normal, the salaah will be valid. The second is that the qiyaam was longer than normal. In this instance if the qiyaam was for an hour, and the ruku' for fifteen minutes, then too it will be truly explaining this hadith. According to this saying the salaah remains in the normal manner. i.e. a fundamental action of salaah that was long, like qiyaam, remained long. And those that were short, like ruku' or sajdah, remained short. But certainly every fundamental action was longer than normal). Rasulullah Sallallahu 'Alayhi Wasallam repeated:

Subhaana rabbiyal azimi-Subhaana rabbiyal azimi.

Translation: Glory be to my Lord the Magnificient.

He lifted his head from the ruku' and stood. This standing was also long like that of the ruku'. At this moment he repeated:

Li rabbiyal hamdu-Li rabbiyal hamdu.

Translation: All praises are for my Lord. All praises are for my Lord.

He then performed the sajdah. The sajdah was as long as the qawmah (standing in between the ruku' and sajdah). and he recited:

Subhaana rabbiyal aa'laa-Subhaana rabbiyal aa'laa.

Translation: Glory be to my Lord the Exalted. Glory be to my Lord the Exalted.

He then sat up from the sajdah. This sitting was also long as that of the sajdah. Here he repeated:

Rabbigh-fir lee-Rabbig-fir lee.

Translation: O Lord forgive me. O Lord forgive me.

Rasulullah Sallallahu 'Alayhi Wasallam recited in this salaah Surah Baqarah, Surah Aali 'Imraan, Surah Nisaa, Surah Maa-idah or Surah An'aam. The narrator (Sayyidina Shu'ba Radiyallahu'Anhu) is in doubt regarding the last two surahs, whether is it Maa-idah or An'aam.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، رَجُلٍ مِنَ الأَنْصَارِ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، أَنَّهُ صَلَّى مَعَ النَّبِيِّ صلى الله عليه وسلم مِنَ اللَّيْلِ، قَالَ: فَلَمَّا دَخَلَ فِي الصَّلاةِ، قَالَ: اللَّهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، قَالَ: ثُمَّ قَرَأَ الْبَقَرَةَ، ثُمَّ رَكَعَ رُكُوعَهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ ثُمَّ رَفَعَ رَأْسَهُ، فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ، وَكَانَ يَقُولُ:

لِرَبِّيَ الْحَمْدُ، لِرَبِّيَ الْحَمْدُ ثُمَّ سَجَدَ، فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ: سُبْحَانَ رَبِّيَ الأَعْلَى، سُبْحَانَ رَبِّيَ الأَعْلَى ثُمَّ رَفَعَ رَأْسَهُ، فَكَانَ مَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنَ السُّجُودِ، وَكَانَ يَقُولُ: رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي حَتَّى قَرَأَ الْبَقَرَةَ، وَآلَ عِمْرَانَ، وَالنِّسَاءَ، وَالْمَائِدَةَ، أَوِ الأَنْعَامَ، شُعْبَةُ الَّذِي شَكَّ فِي الْمَائِدَةِ، وَالأَنْعَامِ.

English reference : Book 39, Hadith 260
Arabic reference : Book 40, Hadith 275

'Aayeshah Radiyallahu 'Anha says:

"Once at night (salaah time), Rasulullah Sallallahu 'Alayhi Wasallam kept on repeating one aayah. Commentary: The aayah is the last aayah of Surah Maa-idah:

In tu-adh-dhib-hum fa-innahum 'ibaaduk. Wa in tagh-fir lahum fa-innaka antal azizul hakim.

Translation: "If Thou punish them, lo! they are Thy slaves, and if Thou forgive them, (lo! the are Thy slaves).Lo! Thou, only Thou, art Mighty, the wise".Surah Maa-idah, 118.

The Being that possesses great power, if He wills, He may forgive the criminal. The One that is all Wise, there is Wisdom and benefit in every act of His. The reason for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam reciting this aayah while standing and also in the ruku and sajdah, and repeating it many times, is to bring to mind the two attributes of Allah, namely the attributes of justice and forgiveness. The whole scene on the day of qiyaamah will be of these two things. It is stated that Imaam Aa'zam Abu Hanifah RA. also recited the following aayah the whole night:

Wamtaazul yauma ayyuhal mujrimun.

Translation: "But avaunt ye, O ye guilty, this day!" Surah Yaseen, 58.

In this aayah too the scene of qiyaamah is portrayed. That today the sinners should separate and distinguish themselves. What a severe and nerve-chilling command this is. Today they are together with the pious and holy people and benefiting from the barakaat (blessings) they receive, but at this moment the sinners will be separated from them. May the Most Merciful Allah with His Grace keep those pious souls under His shadow, otherwise it is really a time for great trials.

حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ نَافِعٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنِ إِسْمَاعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ عَائِشَةَ، قَالَتْ: قَامَ رَسُولُ اللهِ صلى الله عليه وسلم بِآيَةٍ مِنَ الْقُرْآنِ لَيْلَةً.

English reference : Book 39, Hadith 261
Arabic reference : Book 40, Hadith 276

'Abdullah bin Mas'ud Radiyallahu 'Anhu reports:

"Once at night I performed salaah with Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam stood for such a long time that I intended to commit an evil deed". Someone asked him what deed did you intend to commit? He replied. "To sit down and leave Rasulullah Sallallahu 'Alayhi Wasallam alone".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: صَلَّيْتُ لَيْلَةً مَعَ رَسُولِ اللهِ صلى الله عليه وسلم فَلَمْ يَزَلْ قَائِمًا حَتَّى هَمَمْتُ بِأَمْرِ سُوءٍ قِيلَ لَهُ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَقْعُدَ وَأَدَعَ النَّبِيَّ صلى الله عليه وسلم.

English reference : Book 39, Hadith 262
Arabic reference : Book 40, Hadith 277

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، نَحْوَهُ.

Arabic reference : Book 40, Hadith 278

'Aayeshah Radiyallahu 'Anha says:

"Rasulullah Sallallahu 'Alayhi Wasallam Performed salaah (in old age) in a sitting posture (due to reciting lengthy portions) When about thirty or forty aayaat were left he stood up and recited (completed) these. He then performed the ruku' and sajdah. He did the same in the second rak'ah".

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلاثِينَ أَوْ أَرْبَعِينَ آيَةً، قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ صَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ.

English reference : Book 39, Hadith 263
Arabic reference : Book 40, Hadith 279

'Abdullah bin Shaqeeq Radiyallahu' 'Anhu reports that he asked 'Aayeshah Radiyallahu 'Anha regarding the nawaafil prayers. She replied:

"Rasulullah Sallallahu'Alayhi Wasallam performed nawaafil in the long part of the night whilst standing, and performed nawaafil in the long part of the night whilst sitting. His noble habit was that if he stood and recited (the Qur-aan) he performed ruku' and sajdah in a standing posture. If he recited whilst sitting, he performed the ruku' and sajdah in a sitting posture".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم، عَنْ تَطَوُّعِهِ، فَقَالَتْ: كَانَ يُصَلِّي لَيْلا طَوِيلا قَائِمًا، وَلَيْلا طَوِيلا قَاعِدًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ جَالِسٌ رَكَعَ وَسَجَدَ وَهُوَ جَالِسٌ.

English reference : Book 39, Hadith 264
Arabic reference : Book 40, Hadith 280

Hafsah Radiyallahu 'Anha, the wife of Rasulullah Sallallahu 'Alayhi Wasallam reports:

" Rasulullah Sallallahu 'Alayhi Wasallam performed while sitting. He recited surah in it, and recited with such tarteel (distinct and clear intonation), that the surah became longer than one that is lengthier".

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، قَالَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، عَنْ حَفْصَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم، قَالَتْ: كَانَ رَسُولُ اللهِ يُصَلِّي فِي سُبْحَتِهِ قَاعِدًا، وَيَقْرَأُ بِالسُّورَةِ وَيُرَتِّلُهَا، حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

English reference : Book 39, Hadith 265
Arabic reference : Book 40, Hadith 281

Aayesha Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam performed most of his (nafl) salaah in a sitting posture before he passed away".

40 - Worship And Devotion Of Rasoolullah باب ما جاء في عبادة النبي صلى الله عليه وسلم

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ، قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، لَمْ يَمُتْ، حَتَّى كَانَ أَكْثَرُ صَلاتِهِ وَهُوَ جَالِسٌ.

English reference : Book 39, Hadith 266
Arabic reference : Book 40, Hadith 282

Ibn 'Umar Radiyallahu 'Anhu reports:

"I performed two rak'ahs before and after zuhr, and two rak'ahs after maghrib with Rasulullah Sallallahu 'Alayhi Wasallam in his house, and (also) two rak'ahs after 'eshaa in his house".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صلى الله عليه وسلم، رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ.

English reference : Book 39, Hadith 267
Arabic reference : Book 40, Hadith 283

Ibn 'Umar Radiyallahu 'Anhu reports.. "Hafsah (my sister, Ummul Mu-mineen) related to me that when the time of fajr began (subh saadiq), and the mu-adh-dhin called out the adhaan, Rasulullah Sallallahu 'Alayhi Wasallam performed two short rak-'ahs"

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: حَدَّثَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، كَانَ يُصَلِّي رَكْعَتَيْنِ حِينَ يَطْلُعُ الْفَجْرُ وَيُنَادِي الْمُنَادِي، قَالَ أَيُّوبُ: وَأُرَاهُ، قَالَ: خَفِيفَتَيْنِ.

English reference : Book 39, Hadith 268
Arabic reference : Book 40, Hadith 284

Ibn 'Umar Radiyallahu 'Anhu says:

"I memorised from Rasulullah Sallallahu 'Alayhi Wasallam eight raka-aat; two before zuhr and two after zuhr; two rak'ahs after maghrib and two after 'eshaa". Ibn 'Urnar Radiyallahu'Anhu said.. "Hafsah related to me about the two rak'ahs of the morning, which I did not observe from Rasulullah Sallallahu'Alayhi Wasallam".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، ثَمَانِيَ رَكَعَاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، قَالَ ابْنُ عُمَرَ: وَحَدَّثَتْنِي حَفْصَةُ بِرَكْعَتَيِ الْغَدَاةِ، وَلَمْ أَكُنْ أَرَاهُمَا مِنَ النَّبِيِّ صلى الله عليه وسلم.

English reference : Book 39, Hadith 269
Arabic reference : Book 40, Hadith 285

'Abdullah bin Shaqeeq Radiyallahu'Anhu reports:

"I asked 'Aayesah about the (nawaafil) prayers of Rasulullah Sallallahu 'Alayhi Wasallam?". She replied: "He used to perform two rak'ahs before and two after zuhr. Two after maghrib and two after 'eshaa, and two before fajr"

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صَلاةِ النَّبِيِّ صلى الله عليه وسلم، قَالَتْ: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَقَبْلَ الْفَجْرِ ثِنْتَيْنِ.

English reference : Book 39, Hadith 270
Arabic reference : Book 40, Hadith 286

'Aa-sim bin Damrah Radiyallahu'Anhu says:

"We asked'Ali about the nawaafil that Rasulullah Sallallahu 'Alayhi Wasallam performed in the day". (He must have known already about the nawaafil of the night i.e. tahajjud etc. Many well known narrations have been narrated regarding the tahajiud) 'Ali Radiyallahu 'Anhu replied: "You do not have the strength to perform these." (i.e. The importance, punctuality, humility and humbleness Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam attached to performing these prayers, cannot be fulfilled. The reason for saying this was to admonish, as what benefit is there simply by asking and investigating, until an effort is not made to practise these) We replied: "The one amongst us who has the strength, will perform it"., (Those who do not possess the strength, will learn so that others could be guided and an effort will be made to practise). 'Ali Radiyallahu 'Anhu said: "In the morning when the sun rises to the height of that, the same as it is at the time for 'asr. At that time Rasulullah Sallallahu 'Alayhi Wasallam performed two rak'ahs (Salaatul ish-raaq). When the sun rose in the east to the height, where it is in the west at the time of zuhr salaah, he performed four rak'ahs (salaatut duha-chaast, this will be explained in the ensuing chapter). He performed four rak'ahs before the salaah of zuhr, and two after (These six rak'ahs are sunnah mu-akkidah). Four rak'ahs were performed before 'asr. In between the four rak'ahs he sat and sent salutations on the malaa-ikah.muqarrabeen, the ammbiyaa and the mu-mineen"

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَاصِمَ بْنَ ضَمْرَةَ، يَقُولُ: سَأَلْنَا عَلِيًّا، عَنْ صَلاةِ رَسُولِ اللهِ صلى الله عليه وسلم مِنَ النَّهَارِ، فَقَالَ: إِنَّكُمْ لا تُطِيقُونَ ذَلِكَ، قَالَ: فَقُلْنَا: مَنْ أَطَاقَ ذَلِكَ مِنَّا صَلَّى، فَقَالَ: كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا كَهَيْئَتِهَا مِنْ هَهُنَا عِنْدَ الْعَصْرِ صَلَّى رَكْعَتَيْنِ، وَإِذَا كَانَتِ الشَّمْسُ مِنْ هَهُنَا، كَهَيْئَتِهَا مِنْ هَهُنَا عِنْدَ الظُّهْرِ صَلَّى أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا، وَبَعْدَهَا رَكْعَتَيْنِ، وَقَبْلَ الْعَصْرِ أَرْبَعًا، يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ، وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ.

English reference : Book 39, Hadith 271
Arabic reference : Book 40, Hadith 287

41 - Salaatut Duha (Chaast Prayers)
باب صلاة الضحى

Mu'aadhah Radiyallahu 'Anha says:

"I asked 'Aayeshah, 'Did Rasulullah Sallallahu'Alayhi Wasallam perform the salaatut duha (chaast prayers) ?" She replied: "Yes, he performed four rak'ahs (the least), and added to it the amount Allah Ta'aala willed".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ النَّبِيُّ صلى الله عليه وسلم يُصَلِّي الضُّحَى؟

قَالَتْ: نَعَمْ، أَرْبَعَ رَكَعَاتٍ، وَيَزِيدُ مَا شَاءَ اللَّهُ عَزَّ وَجَلَّ.

English reference : Book 40, Hadith 272
Arabic reference : Book 41, Hadith 288

Anas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam performed six rak'ahs of the salaatut duha".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي حَكِيمُ بْنُ مُعَاوِيَةَ الزِّيَادِيُّ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ عُبَيْدِ اللهِ بْنِ الرَّبِيعِ الزِّيَادِيُّ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يُصَلِّي الضُّحَى سِتَّ رَكَعَاتٍ.

English reference : Book 40, Hadith 273
Arabic reference : Book 41, Hadith 289

'Abdurrahmaan bin Abi Layla RA. (a Taabi'ee) reports:

"None had given me the news that they had observed Rasulullah Sallallahu 'Alayhi Wasallam perform the salaatut duhah besides Ummi Haani. She said: Rasulullah Sallallahu 'Alayhi Wasallam came to her house, the day Makkah was conquered. He performed ghusl (bath), then performed eight rak'ahs. I did not observe Rasulullah Sallallahu 'Alayhi Wasallam perform any salaah shorter than these, despite him performing every ruku' and sajdah properly"'. (He did not perform the ruku' and saidah haphazardly because the salaah was short).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: مَا أَخْبَرَنِي أَحَدٌ، أَنَّهُ رَأَى النَّبِيَّ صلى الله عليه وسلم يُصَلِّي الضُّحَى إلا أُمُّ هَانِئٍ، فَإِنَّهَا حَدَّثَتْ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاغْتَسَلَ فَسَبَّحَ ثَمَانِيَ رَكَعَاتٍ مَا رَأَيْتُهُ صلى الله عليه وسلم، صَلَّى صَلاةً قَطُّ أَخَفَّ مِنْهَا، غَيْرَ أَنَّهُ كَانَ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ.

English reference : Book 40, Hadith 274
Arabic reference : Book 41, Hadith 290

'Abdullah bin Shaqeeq Radiyallahu 'Anhu relates:

"I enquired from 'Aayeshah, that did Rasulullah Sallallahu 'Alayhi Wasallam perform the salaatut duha?". She replied: "No he did not regularly perform it, but when he returned from a journey he performed it".

حدثنا ابن أبي عمر , حدثنا وكيع، حدثنا كهمس بن الحسن، عن عبد الله بن شقيق قال: قلت لعائشة: أكان النبي صلى الله عليه وسلم يصلي الضحى؟

قالت:لا إلا يجيء من مغيبه.

English reference : Book 40, Hadith 275
Arabic reference : Book 41, Hadith 291

'Abu Sa'eed Al-Khudari Radiyallahu 'Anhu relates:

"Rasulullah Sallallahu 'Alayhi Wasallam at times performed the salaatut duha with such regularity, that we thought, he would not leave it. At times he left it (fearing it might become fard or because of some advantage), till we thought he left it completely, and would not perform it again".

حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يُصَلِّي الضُّحَى حَتَّى نَقُولَ: لا يَدَعُهَا، وَيَدَعُهَا حَتَّى نَقُولَ: لا يُصَلِّيهَا.

English reference : Book 40, Hadith 276
Arabic reference : Book 41, Hadith 292

Abu Ayyub Ansaari Radiyallahu'Anhu says. "Rasulullah Sallallahu 'Alayhi Wasallam always performed four rak'ahs around the time of zawaal. I said:

'O Messenger of Allah. You give much importance to these four rak'ahs around the time of zawaal of the sun?' Rasulullah Sallallahu 'Alayhi Wasallam replied: 'The doors of the skies open from the zawaal of the sun till the zuhr salaah is performed. I desire that a good deed of mine reaches the skies at that time'. I asked: 'Is there a recital in every rak'ah?' He replied: 'Yes'. I enquired: 'Should salaam be made at the end of two rak'ahs?' Rasulullah Sallallahu 'Alayhi Wasallam replied 'No' (Salaam should be made only at the end of four rak'ahs)".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ هُشَيْمٍ، قَالَ: حَدَّثَنَا عُبَيْدَةُ، عَنِ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَرْثَعٍ الضَّبِّيِّ، أَوْ عَنْ قَزَعَةَ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يُدْمِنُ أَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّكَ تُدْمِنُ هَذِهِ الأَرْبَعَ رَكَعَاتٍ عِنْدَ زَوَالِ الشَّمْسِ، فَقَالَ: إِنَّ أَبْوَابَ السَّمَاءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلا تُرْتَجُ حَتَّى تُصَلَّى الظُّهْرُ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فِي تِلْكَ السَّاعَةِ خَيْرٌ، قُلْتُ: أَفِي كُلِّهِنَّ قِرَاءَةٌ؟ قَالَ: نَعَمْ قُلْتُ: هَلْ فِيهِنَّ تَسْلِيمٌ فَاصِلٌ؟ قَالَ: لا.

English reference : Book 40, Hadith 277
Arabic reference : Book 41, Hadith 293

حدثنا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا عُبَيْدَةُ، عَنِ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ، عَنْ قَزَعَةَ، عَنْ قَرْثَعٍ، عَنْ أَبِي أَيُّوبَ الأَنْصَارِيِّ، عَنِ النَّبِيِّ صلى الله عليه وسلم، نَحْوَهُ.

Arabic reference : Book 41, Hadith 294

'Abdullah bin Saa-ib Radiyallahu'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam performed four rak'ahs after zawaal before the zuhr salaah, and used to say: 'The doors of the heavens open at this moment. I like that a good deed of mine ascend there at this moment'".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمِ بْنِ أَبِي الْوَضَّاحِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَقَالَ: إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ، فَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ.

41 - Salaatut Duha (Chaast Prayers) باب صلاة الضحى

English reference : Book 40, Hadith 278
Arabic reference : Book 41, Hadith 295

'Ali Radiyallahu 'Anhu used to perform four rak'ahs before zuhr and used to say:

"Rasulullah Sallallahu 'Alayhi Wasallam also performed these four rak'ahs after zawaal, and recited long verses therein".

حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ، قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ، أَنَّهُ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا، وَذَكَرَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ يُصَلِّيهَا عِنْدَ الزَّوَالِ وَيَمُدُّ فِيهَا.

English reference : Book 40, Hadith 279
Arabic reference : Book 41, Hadith 296

42 - Sayyidina Rasoolullah Performing Nawaafil At Home

باب صلاة التطوع في البيت

'Abdullah bin sa'd Radiyallahu 'Anhu says:

"I enquired from Rasulullah Sallallahu 'Alayhi Wasallam, is it more meritorious to perform nafil salaah in the home or in the masjid? Rasulullah Sallallahu 'Aayhi Wasallam replied: 'Do you observe that my house is so near the masjid (which does not make it difficult, or cause a hindrance in coming to the masjid, in spite of all this) I prefer to perform the salaah, besides the faraa-id, in my house, rather than in the masjid".

حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ الْعَلاءِ بْنِ الْحَارِثِ، عَنْ حَرَامِ بْنِ مُعَاوِيَةَ، عَنْ عَمِّهِ عَبْدِ اللهِ بْنِ سَعْدٍ، قَالَ: سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَنِ الصَّلاةِ فِي بَيْتِي وَالصَّلاةِ فِي الْمَسْجِدِ، قَالَ: قَدْ تَرَى مَا أَقْرَبَ بَيْتِي مِنَ الْمَسْجِدِ، فَلأَنْ أُصَلِّيَ فِي بَيْتِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ فِي الْمَسْجِدِ، إِلا أَنْ تَكُونَ صَلاةً مَكْتُوبَةً.

English reference : Book 41, Hadith 280
Arabic reference : Book 42, Hadith 297

43 - The Fasting Of Sayyidina Rasoolullah
باب ماجاء في صوم رسول الله صلى الله عليه وسلم

'Abdullah bin Shaqeeq Radhiyallahu 'Anhu reports:

"I inquired from 'Aayeshah Radhiyallahu 'Anha regarding the (nafil) saum of Rasulullah Sallallahu 'Alayhi Wasallam. She replied: 'At times Rasulullah Sallallahu 'Alayhi Wasallam fasted continuously. We used to say, he will keep on fasting (this month). At times he did not fast, till we began thinking he will not fast (that month). Rasulullah Sallallahu 'Alayhi Wasallam did not fast for a month after he came to Madinah, besides the fasts of Ramadhaan'".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ صِيَامِ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ قَالَتْ: وَمَا صَامَ رَسُولُ اللهِ صلى الله عليه وسلم، شَهْرًا كَامِلا مُنْذُ قَدِمَ الْمَدِينَةَ إِلا رَمَضَانَ.

English reference : Book 42, Hadith 281
Arabic reference : Book 43, Hadith 298

Anas Radiyallahu 'Anhu reports:

"Someone was asked about the saum of Rasulullah Sallallahu 'Alayhi Wasallam? He replied: 'It was his noble habit to fast on different occasions. In some months he fasted for so many days, that it was thought he would continue fasting. In other months he did not fast, we thought he would not fast now. It was also from his noble habits that if one wanted to observe Rasulullah Sallallahu 'Alayhi Wasallam performed salaah at night, it was possible, and if one wanted to observe Rasulullah Sallallahu 'Alayhi Wasallam sleep at night, this too was possible'".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سُئِلَ عَنْ صَوْمِ النَّبِيِّ صلى الله عليه وسلم، فَقَالَ: كَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى نَرَى أَنْ لا يُرِيدَ أَنْ يُفْطِرَ مِنْهُ، وَيُفْطِرُ مِنْهُ حَتَّى نَرَى أَنْ لا يُرِيدَ أَنْ يَصُومَ مِنْهُ شَيْئًا وَكُنْتَ لا تَشَاءُ أَنْ تَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلا رَأَيْتَهُ مُصَلِّيًا، وَلا نَائِمًا إِلا رَأَيْتَهُ نَائِمًا.

English reference : Book 42, Hadith 282
Arabic reference : Book 43, Hadith 299

Ibn 'Abbaas Radiyallahu 'Anhu relates:

"Rasulullah Sallallahu 'Alayhi Wasallam fasted the major portion of the month at times, till we thought that he did not intend ending the fasts. In some months he did not fast, we began to think he would not fast now. Besides Ramadaan he did not fast for a full month".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بِشْرٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يُفْطِرَ مِنْهُ، وَيُفْطِرُ حَتَّى نَقُولَ مَا يُرِيدُ أَنْ يَصُومَ مِنْهُ، وَمَا صَامَ شَهْرًا كَامِلا مُنْذُ قَدِمَ الْمَدِينَةَ إِلا رَمَضَانَ.

English reference : Book 42, Hadith 283
Arabic reference : Book 43, Hadith 300

Ummi Salaah Radiyallahu 'Anha reports:

"I did not observe Rasulullah Sallallahu 'Alayhi Wasallam fast for two consecutive months, besides the month of Sha'baan and Ramadhaan".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: مَا رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلا شَعْبَانَ وَرَمَضَانَ قَالَ أَبُو عِيسَى: هَذَا إِسنَادٌ صَحِيحٌ وَهَكَذَا، قَالَ: عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ وَرَوَى هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، وَيُحْتَمَلُ أَنْ يَكُونَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَدْ رَوَى الْحَدِيثَ عَنْ عَائِشَةَ، وَأُمِّ سَلَمَةَ جَمِيعًا، عَنِ النَّبِيِّ صلى الله عليه وسلم.

English reference : Book 42, Hadith 284
Arabic reference : Book 43, Hadith 301

"Aayeshah Radiyallahu 'Anha says:

"I did not observe Rasulullah Sallallahu 'Alayhi Wasallam fast for more days in any month (excluding Ramadaan) other than Sha'baan. He fasted for the major part of the month, and nearly fasted for the full month"

حَدَّثَنَا هَنَّادٌ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَمْ أَرَ رَسُولَ اللهِ صلى الله عليه وسلم، يَصُومُ فِي شَهْرٍ أَكْثَرَ مِنْ صِيَامِهِ لِلَّهِ فِي شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ إِلا قَلِيلا، بَلْ كَانَ يَصُومُهُ كُلَّهُ.

English reference : Book 42, Hadith 285
Arabic reference : Book 43, Hadith 302

'Abdullah bin Mas'ud Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam fasted for three days at the beginning of every month, and he very seldom did not fast on Friday".

حَدَّثَنَا الْقَاسِمُ بْنُ دِينَارٍ الْكُوفِيُّ، قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى، وَطَلْقُ بْنُ غَنَّامٍ، عَنْ شَيْبَانَ، عَنْ عَاصِمٍ، عَنْ زِرِّ بْنُ حُبَيْشٍ، عَنْ عَبْدِ اللهِ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَصُومُ مِنْ غُرَّةِ كُلِّ شَهْرٍ ثَلاثَةَ أَيَامٍ، وَقَلَّمَا كَانَ يُفْطِرُ يَوْمَ الْجُمُعَةِ.

English reference : Book 42, Hadith 286
Arabic reference : Book 43, Hadith 303

Aayeshah Radhiyallahu anha reports:

"Rasulullah Sallallahu Alayhi wasallam (often) gave importance to the fasting on Mondays and Thursdays"

حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَتَحَرَّى صَوْمَ الاثْنَيْنِ وَالْخَمِيسِ.

English reference : Book 42, Hadith 287
Arabic reference : Book 43, Hadith 304

Abu Hurayrah Radhiyallahu anhu says:

"Rasulullah sallallahu alayhi wasallam said: 'Deeds are presented (before Allah subhanahu wata'allah) on Mondays and Thursdays. I desire that my deeds be presented whilst I am fasting'".

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مُحَمَّدِ بْنِ رِفَاعَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، قَالَ: تُعْرَضُ الأَعْمَالُ يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ، فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ.

English reference : Book 42, Hadith 288
Arabic reference : Book 43, Hadith 305

'Aayeshah Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam fasted three days of every month. In some months he fasted on Saturdays, Sundays and Mondays, and in some months he fasted on Tuesdays, Wednesdays and Thursdays".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، وَمُعَاوِيَةُ بْنُ هِشَامٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم يَصُومُ مِنَ الشَّهْرِ السَّبْتَ وَالأَحَدَ وَالاثْنَيْنَ، وَمِنَ الشَّهْرِ الآخَرِ الثُّلاَثَاءَ وَالأَرْبَعَاءَ وَالْخَمِيسَ.

English reference : Book 42, Hadith 289
Arabic reference : Book 43, Hadith 306

'Aayeshah Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam did not fast in any month more than in the month of Sha'baan".

حَدَّثَنَا أَبُو مُصْعَبٍ الْمَدِينِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَصُومُ فِي شَهْرٍ أَكْثَرَ مِنْ صِيَامِهِ فِي شَعْبَانَ.

English reference : Book 42, Hadith 290
Arabic reference : Book 43, Hadith 307

Mu'aadhah Radiyallahu 'Anha says. "I inquired from 'Aayeshah Radiyallahu 'Anha, did Rasulullah Sallallahu 'Alayhi Wasallam fast for three days of every month?" She replied:

"Yes". I then asked: "On which days of the month did he fast". She replied. "He did not fast on specific days, but whenever suitable".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ الرِّشْكِ، قَالَ: سَمِعْتُ مُعَاذَةَ، قَالَتْ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَصُومُ ثَلاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ؟ قَالَتْ: نَعَمْ قُلْتُ: مِنْ أَيِّهِ كَانَ يَصُومُ؟ قَالَتْ: كَانَ لا يُبَالِي مِنْ أَيِّهِ صَامَ.

English reference : Book 42, Hadith 291
Arabic reference : Book 43, Hadith 308

Aayeshah Radiyallahu 'Anha reports:

"The Quraysh observed the fast of 'Aa-shura in the days of jaahiliyyah (pre-Islaarnic period of ignorance). Rasulullah Sallallahu 'Alayhi Wasallam also observed this fast (before the hijrah as a nafl). (After the hijrah) when he came to Madinah Munawwarah he observed these and commanded the ummah also to observe it. When the command to fast in Ramadaan was revealed, it was proclaimed fard, and the fast of 'Aa-shura became nafl. Those who wished, observed them ('Aa-shura) and those who did not, omitted them.

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كَانَ عَاشُورَاءُ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا افْتُرِضَ رَمَضَانُ كَانَ رَمَضَانُ هُوَ الْفَرِيضَةُ وَتُرِكَ عَاشُورَاءُ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ.

English reference : Book 42, Hadith 292

Arabic reference : Book 43, Hadith 309

'Alqamah Radhiyallahu anhu relates:

"I asked Aayeshah Radhiyallahu anha: 'Did Rasulullah Sallallahu 'Alayhi Wasallam fix a day for 'Ibaadah? She replied: 'The practices of Rasulullah Sallallahu 'Alayhi Wasallam was of a continuous nature. Who among you have the strength, which Rasulullah Sallallahu 'Alayhi Wasallam had?'"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: سَأَلْتُ عَائِشَةَ، أَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَخُصُّ مِنَ الأَيَامِ شَيْئًا؟ قَالَتْ: كَانَ عَمَلُهُ دِيمَةً، وَأَيُّكُمْ يُطِيقُ مَا كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُطِيقُ.

English reference : Book 42, Hadith 293
Arabic reference : Book 43, Hadith 310

'Aayeshah Radiyallahu 'Anha says:

"Rasulullah Sallallahu 'Alayhi Wasallam once came home, a woman was present at that time. Rasulullah Sallallahu 'Alayhi Wasallam inquired. 'Who is this woman?' I replied: 'This is a certain woman who does not sleep at night'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'One should observe only that amount of nawaafil which one can bear. I swear an oath that Allah Ta'aala does not fear the granting of rewards, till you begin to fear the observance of deeds'. 'Aayeshah Radiyallahu. 'Anha says: 'The most beloved deed of Rasulullah Sallallahu 'Alayhi Wasallam were those that were practised continuously.

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ صلى الله عليه وسلم وَعِنْدِي امْرَأَةٌ، فَقَالَ: مَنْ هَذِهِ؟ قُلْتُ: فُلانَةُ لا تَنَامُ اللَّيْلَ، فَقَالَ رَسُولُ اللهِ صلى الله عليه وسلم: عَلَيْكُمْ مِنَ الأَعْمَالِ مَا تُطِيقُونَ، فَوَاللَّهِ لا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا، وَكَانَ أَحَبَّ ذَلِكَ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

English reference : Book 42, Hadith 294
Arabic reference : Book 43, Hadith 311

Abu Salih R.A. reports "I enquired from Aayeshah and Ummi Salamah Radhiyallahu anhuma that which act was the most beloved by Rasulullah Sallallahu Alayhi Wasallam?" Both gave the reply "That deed which was practised continuously, even if it was a little".

حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ يَزِيدَ الرِّفَاعِيُّ، قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، قَالَ: سَأَلْتُ عَائِشَةَ، وَأُمَّ سَلَمَةَ، أَيُّ الْعَمَلِ كَانَ أَحَبَّ إِلَى رَسُولِ اللهِ صلى الله عليه وسلم؟ قَالَتَا: مَا دِيمَ عَلَيْهِ، وَإِنْ قَلَّ.

English reference : Book 42, Hadith 295
Arabic reference : Book 43, Hadith 312

Awf bin Malik Radhiyallahu anhu says:

"I spent a night with Rasulullah Sallallahu Alayhi Wasallam. Rasulullah Sallallahu Alayhi Wasallam used the miswaak (cleaned the teeth), then performed the wudhu, then stood up in salaah. I stood with him (joined him). He began reciting the Surah Baqarah. Whenever he came across an aayah of mercy, he paused and beseeched Allah of His Mercy. In the same manner when he came across an aayah of adhaab (punishment), he paused and beseeched

Allah for His forgiveness from adhaab. He then performed ruku', and remained in the ruku for as long as he had spent in the standing posture. He recited in the ruku':

Subhaana dhil jabaruti wal-malakuti wal-kibri-yaa-i wal-'a-za-mati.

Translation: Glory be to the Lord of the Might, the Dominion, the Majesty, and the Magnificence.

Thereafter he performed the sajdah, which was as long as the ruku and recited the same du'aa in the sajdah. He then recited the Surah Aali Imraan (in the second rakah), thereafter one surah (in each rakah) and did the same"

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ، قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ، يَقُولُ: كُنْتُ مَعَ رَسُولِ اللهِ صلى الله عليه وسلم، لَيْلَةً فَاسْتَاكَ، ثُمَّ تَوَضَّأَ، ثُمَّ قَامَ يُصَلِّي، فَقُمْتُ مَعَهُ فَبَدَأَ فَاسْتَفْتَحَ الْبَقَرَةَ، فَلا يَمُرُّ بِآيَةِ رَحْمَةٍ، إِلا وَقَفَ فَسَأَلَ، وَلا يَمُرُّ بِآيَةِ عَذَابٍ، إِلا وَقَفَ فَتَعَوَّذَ، ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا بِقَدْرِ قِيَامِهِ، وَيَقُولُ فِي رُكُوعِهِ: سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ، ثُمَّ سَجَدَ بِقَدْرِ رُكُوعِهِ، وَيَقُولُ فِي سُجُودِهِ: سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ، وَالْكِبْرِيَاءِ وَالْعَظَمَةِ ثُمَّ قَرَأَ آلَ عِمْرَانَ ثُمَّ سُورَةً، يَفْعَلُ مِثْلَ ذَلِكَ في كل ركعة.

English reference : Book 42, Hadith 296
Arabic reference : Book 43, Hadith 313

44 - The Recital Of Sayyidina Rasoolullah
باب ماجاء في قراءة رسول الله صلى الله عليه وسلم

Ya'laa bin Mamlak Radiyallahu 'Anhu says:

"He asked Ummul Mu'mineen Sayyiditina Ummi Salamah Radiyallahu 'Anha about the recital of Rasulullah Sallallahu 'Alayhi Wasallam". She replied: "He recited every word separately and clearly".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعَلَى بْنِ مَمْلَكٍ، أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ، عَنْ قِرَاءَةِ رَسُولِ اللهِ صلى الله عليه وسلم، فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا.

English reference : Book 43, Hadith 297
Arabic reference : Book 44, Hadith 314

Qataadah Radiyallahu'Anhu reports:

"I inquired from Anas Radiyallahu 'Anhu: 'How was the recital of Rasulullah Sallallahu 'Alayhi Wasallam ?' He replied: 'He recited (The words of madd) with a madd'".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ، قَالَ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللهِ صلى الله عليه وسلم؟ فَقَالَ: مَدًّا.

English reference : Book 43, Hadith 298
Arabic reference : Book 44, Hadith 315

Ummi Salamah Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam recited every aayah separately. He recited 'Alhamdulillaahi Rabbil 'Aa-lameen' and paused, then recited 'Ar Rahmaanir Raheem' and paused. Then paused after reciting 'Maaliki Yawmiddeen'"

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الأُمَوِيُّ، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يَقْطَعُ قِرَاءَتَهُ، يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ يَقِفُ، ثُمَّ يَقُولُ: الرَّحْمَنِ الرَّحِيمِ ثُمَّ يَقِفُ، وَكَانَ يَقْرَأُ مَلِكِ يَوْمِ الدِّينِ.

English reference : Book 43, Hadith 299
Arabic reference : Book 44, Hadith 316

'Abdullah bin Abi Qays Radiyallahu 'Anhu reports:

"I inquired from 'Aayeshah Radiyallahu 'Anha about the recital of Rasulullah Sallallahu 'Alayhi Wasallam, did he 'recite softly or audibly? She replied: 'He recited in both ways'. I said: 'Alhamdulillaah, (Praise be to, Allah), who has accorded us easiness in the matter'". (According to the situation whatever was proper, reciting softly or audibly was adopted)

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ، قَالَ: سَأَلْتُ عَائِشَةَ، عَنْ قِرَاءَةِ النَّبِيِّ صلى الله عليه وسلم أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ: كُلُّ ذَلِكَ قَدْ كَانَ يَفْعَلُ قَدْ كَانَ رُبَّمَا أَسَرَّ وَرُبَّمَا جَهَرَ فَقُلْتُ: الْحَمْدُ لِلَّهِ، الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً.

44 - The Recital Of Sayyidina Rasoolullahباب ماجاء في قراءة رسول الله صلى الله عليه وسلم

English reference : Book 43, Hadith 300
Arabic reference : Book 44, Hadith 317

Ummi Haani Radiyallahu 'Anha reports:

"I heard Rasulullah Sallallahu 'Alayhi Wasallam reciting (the Qur-aan in the Masjidul Haraam) at night, while I was on the rooftop of my house".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ أَبِي الْعَلاءِ الْعَبْدِيِّ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أُمِّ هَانِئٍ، قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ صلى الله عليه وسلم، بِاللَّيْلِ وَأَنَا عَلَى عَرِيشِي.

English reference : Book 43, Hadith 301
Arabic reference : Book 44, Hadith 318

'Abdullah bin Mughaffal Radiyallahu 'Anhu says:

"I saw Rasulullah Sallallahu'Alayhi Wasallam riding his camel on the day when Makkah was conquered, he was reciting:

"Lo! We have given thee (O Muhammad) a signal victory, That Allah may forgive thee of thy sin that which is past and that which is to come..." - Surah Fath: 1-2.

He says: "He read it and repeated it". Mu'aawiyah bin Qurrah Radiyallahu 'Anhu (who is a narrator in the chain of this hadith) says: "If I did not fear the people would surround me, I should have recited it in the same tone'"

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُغَفَّلٍ، يَقُولُ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم، عَلَى نَاقَتِهِ يَوْمَ الْفَتْحِ، وَهُوَ يَقْرَأُ: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، قَالَ: فَقَرَأَ وَرَجَّعَ، قَالَ: وَقَالَ مُعَاوِيَةُ بْنُ قُرَّةَ: لَوْلا أَنْ يَجْتَمِعَ النَّاسُ عَلَيَّ لأَخَذْتُ لَكُمْ فِي ذَلِكَ الصَّوْتِ أَوْ قَالَ: اللَّحْنِ.

English reference : Book 43, Hadith 302
Arabic reference : Book 44, Hadith 319

Qataadah Radiyallahu 'Anhu narrates that Allah gave to every Nabi that He had sent a beautiful feature and beautiful voice. Your Nabi Sallallahu 'Alayhi Wasallam also had a beautiful feature and a beautiful voice. Rasulullah Sallallhu 'Alayhi Wasallam did not recite in a melodious tone as singers do.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ الْحُدَّانِيُّ، عَنْ حُسَامِ بْنِ مِصَكٍّ، عَنْ قَتَادَةَ، قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا إِلا حَسَنَ الْوَجْهِ، حَسَنَ الصَّوْتِ، وَكَانَ نَبِيُّكُمْ صلى الله عليه وسلم حَسَنَ الْوَجْهِ، حَسَنَ الصَّوْتِ، وَكَانَ لا يُرَجِّعُ.

English reference : Book 43, Hadith 303
Arabic reference : Book 44, Hadith 320

Ibn 'Abbaas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam raised his voice only to the extent, that it might have been possible that if he recited in the house, those in the courtyard might be able to listen".

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَتْ قِرَاءَةُ النَّبِيِّ صلى الله عليه وسلم، رُبَّمَا يَسْمَعُهَا مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ.

English reference : Book 43, Hadith 304
Arabic reference : Book 44, Hadith 321

45 - The Weeping Of Sayyidina Rasoolullah
باب ماجاء في بكاء رسول الله صلى الله عليه وسلم

'Abdullah bin Shikh-kheer Radiyallahu 'Anhu says:

"I attended the noble assembly of Rasulullah Sallallahu 'Alayhi Wasallam. He was performing salaah. Because of his crying, such sound emmitted from his chest, like that of a boiling pot".

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارِكِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ، قَالَ: أَتَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم وَهُوَ يُصَلِّي، وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ مِنَ الْبُكَاءِ.

English reference : Book 44, Hadith 305
Arabic reference : Book 45, Hadith 322

'Abdullah bin Mas'ud Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam once asked me to recite the Qur-aan to him. (He might have said this because one might be able to concentrate more when one is listens, or he may have said this for another reason, which may include many reasons. For example, the hearing of the recital of the Qur-aan is regarded as a sunnah, as a result of this deed of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) I said: ''O Messenger of Allah, should I recite it to you when it has been revealed to you?' (Sayyidina ibn Mas'ud Radiyallahu 'Anhu may have thought this recital was for tabligh as a reminder) Rasulullah Sallallahu 'Alayhi Wasallam said: 'I love to hear it from another person'' Thereupon I began reciting Surah Nisaa (which begins from the last quarter of the 4th juz). When I reached this aayah: ''But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammed) a witness against these?''-Surah Nisaa,41 I saw tears flowing from both eyes of Rasulullah Sallallahu 'Alayhi Wasallam.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ لِي رَسُولُ اللهِ صلى الله عليه وسلم: اقْرَأْ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللهِ، أَقَرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ، قَالَ: إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ سُورَةَ النِّسَاءِ، حَتَّى بَلَغْتُ وَجِئْنَا بِكَ عَلَى هَؤُلاءِ شَهِيدًا، قَالَ: فَرَأَيْتُ عَيْنَيْ رَسُولِ اللهِ تَهْمِلانِ.

English reference : Book 44, Hadith 306
Arabic reference : Book 45, Hadith 323

'Abdullah bin 'Umar Radiyallahu 'Anhu reports:

"In the time of Rasulullah Sallallahu 'Alayhi Wasallam there once occurred a solar eclipse (According to the majority of the 'ulama this incident took place in the tenth year hijri). Rasulullah Sallallahu 'Alayhi Wasallam went into the masjid, commenced salaah, and stood in qiyaam for so long that it was felt that he did not intend to perform the ruku'. (In another narration it is stated that he recited the Surah Baqarah.) He then performed such a long ruku as if he did not want to come up from the Ruku'. Then in the same manner after standing up from the ruku' he stood up for such a long time as if he did not want to perform sajdah, here too he kept his mubaarak head on the ground for such a long time as if he was not going to lift his mubaarak head. In this manner he did the same after lifting the head and sitting in jalsa, and after the jalsa in the second sajdah.In short, in every rukn of the salaah this was done, that every rukn was so long, as if this rukn was going to be performed till the end, and there is nothing after it. (In

the same manner he performed the second rak'ah, and in the last sajdah), due to the intense fear he began taking heavy breaths and crying, and began pleading to the Almighty Allah that 'O Allah, it is only You that have promised that when these people make istighfaar there will be no punishment'. This saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam refers to the aayah that is at the end of the ninth juz: "But Allah would not punish them while thou was with them, nor will He punish them while they seek forgiveness. - Surah Al-Anfaal, 33.
When Rasulullah Sallallahu 'Alayhi Wasallam completed the salaah, the sun had cleared already. Rasulullah Sallahu 'Alayhi Wasallam delivered a sermon after this. After uttering the hamd and thanaa, he talked o this subject, that the sun and moon does not eclipse because of the death or birth of anyone, but both are from among the signs of Allah Ta'aala. (That gives His creation a warning so that they may fear Him). When the eclipses occurs then immediately turn towards Allah (begin istighfaar and performing salaah)"

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ: انْكسفَتِ الشَّمْسُ يَوْمًا عَلَى عَهْدِ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَامَ رَسُولُ اللهِ صلى الله عليه وسلم يُصَلِّي، حَتَّى لَمْ يَكَدْ يَرْكَعُ ثُمَّ رَكَعَ، فَلَمْ يَكَدْ يَرْفَعُ رَأْسَهُ، ثُمَّ رَفَعَ رَأْسَهُ، فَلَمْ يَكَدْ أَنْ يَسْجُدَ، ثُمَّ سَجَدَ فَلَمْ يَكَدْ أَنْ يَرْفَعَ رَأْسَهُ، ثُمَّ رَفَعَ رَأْسَهُ، فَلَمْ يَكَدْ أَنْ يَسْجُدَ، ثُمَّ سَجَدَ فَلَمْ يَكَدْ أَنْ يَرْفَعَ رَأْسَهُ، فَجَعَلَ يَنْفُخُ وَيَبْكِي، وَيَقُولُ: رَبِّ أَلَمْ تَعِدْنِي أَنْ لا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ؟ رَبِّ أَلَمْ تَعِدْنِي أَنْ لا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ؟ وَنَحْنُ نَسْتَغْفِرُكَ فَلَمَّا صَلَّى رَكْعَتَيْنِ انْجَلَتِ الشَّمْسُ، فَقَامَ فَحَمِدَ اللَّهَ تَعَالَى، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلا لِحَيَاتِهِ، فَإِذَا انْكَسَفَا، فَافْزَعُوا إِلَى ذِكْرِ اللهِ تَعَالَى.

English reference : Book 44, Hadith 307
Arabic reference : Book 45, Hadith 324

Ibn 'Abbaas Radiyallahu 'Anhu reports that one of the daughters of Rasulullah Sallallahu 'Alayhi Wasallam was on her death bed. Rasulullah Sallallahu 'Alayhi Wasallam picked her up and put her before him. She passed away in his presence. Ummi Ayman (who was a slave girl of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) began wailing aloud. Rasulullah Sallallahu 'Alayhi Wasallam said:

"Are you crying before the Messenger of Allah?" (because tears were also flowing from the eyes of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam). She said: 'Do I not see you cry?' Rasulullah Sallallahu 'Alayhi Wasallam replied: "This crying is not prohibited. It is a mercy of Allah". (He softens the hearts of His servants, and creates love and mercy in them). Rasulullah Sallallahu'Alayhi Wasallam then said: "A Muslim is at peace at all times. even when his soul is being taken out, he is busy uttering the hamd (praises) of Allah".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَخَذَ رَسُولُ اللهِ صلى الله عليه وسلم ابْنَةً لَهُ تَقْضِي فَاحْتَضَنَهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ، فَمَاتَتْ وَهِيَ بَيْنَ يَدَيْهِ وَصَاحَتْ أُمُّ أَيْمَنَ، فَقَالَ يَعْنِي صلى الله عليه وسلم: أَتَبْكِينَ عِنْدَ رَسُولِ اللهِ؟ فَقَالَتْ: أَلَسْتُ أَرَاكَ تَبْكِي؟ قَالَ: إِنِّي لَسْتُ أَبْكِي، إِنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ، إِنَّ نَفْسَهُ تُنْزَعُ مِنْ بَيْنِ جَنْبَيْهِ، وَهُوَ يَحْمَدُ اللَّهَ تعالى .

English reference : Book 44, Hadith 308
Arabic reference : Book 45, Hadith 325

'Aayeshah Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam kissed the forehead of 'Uthmaan bin Maz'oon after his death. At that time tears were flowing from his eyes".

45 - The Weeping Of Sayyidina Rasool... باب ماجاء في بكاء رسول الله صلى الله عليه وسلم

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَبَّلَ عُثْمَانَ بْنَ مَظْعُونٍ وَهُوَ مَيِّتٌ وَهُوَ يَبْكِي أَوْ قَالَ: عَيْنَاهُ تَهْرَاقَانِ.

English reference : Book 44, Hadith 309
Arabic reference : Book 45, Hadith 326

Anas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam was sitting at the grave of his daughter (Sayyiditina Ummi Kulthum Radiyallahu 'Anha) and tears were flowing from his eyes. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'That person should enter the grave who did not have sexual relations that (previous) night'. Abu Talhah Radiyallahu 'Anhu replied: 'I did not'. At the request of Rasulullah Sallallahu 'Alayhi Wasallam he entered her grave"

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ، قَالَ: حَدَّثَنَا فُلَيْحٌ وَهُوَ ابْنُ سُلَيْمَانَ، عَنْ هِلالِ بْنِ عَلِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: شَهِدْنَا ابْنَةً لِرَسُولِ اللهِ صلى الله عليه وسلم، وَرَسُولُ اللهِ جَالِسٌ عَلَى الْقَبْرِ، فَرَأَيْتُ عَيْنَيْهِ تَدمَعَانِ، فَقَالَ: أَفِيكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟، قَالَ أَبُو طَلْحَةَ: أَنَا، قَالَ: انْزِلْ فَنَزَلَ فِي قَبْرِهَا.

English reference : Book 44, Hadith 310
Arabic reference : Book 45, Hadith 327

46 - Narrations Of The Bed Of Sayyidina Rasoolullah
باب ماجاء في فراش رسول الله صلى الله عليه وسلم

'Aayeshah Radiyallahu 'Anha reports that the bed on which Rasulullah Sallallahu 'Alayhi Wasallam slept was made of leather, in which was filled coir of the palm tree.

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَ: إِنَّمَا كَانَ فِرَاشُ رَسُولِ اللهِ صلى الله عليه وسلم، الَّذِي يَنَامُ عَلَيْهِ مِنْ أَدَمٍ، حَشْوُهُ لِيفٌ.

English reference : Book 45, Hadith 311
Arabic reference : Book 46, Hadith 328

Imaam Muhammad Al-Baaqir Radiyallahu 'Anhu says that someone asked Ummul Mu'mineen 'Aayeshah Radiyallahu 'Anha:

'How was the bed of Rasulullah Sallallahu 'Alayhi Wasallam in your house?' She replied: 'It was made of leather, in which was filled the coir of the date palm'. Hafsah Radiyallahu 'Anha was asked how was the bed of Rasulullah Sallallahu 'Alayhi Wasallam in your house? She replied: 'It was a canvas folded into two, which was spread for Rasulullah Sallallahu 'Alayhi Wasallam to sleep on. On one night I thought if I folded it into four and spread it, it would become softer. I folded it and spread it that way. In the morning Rasulullah Sallallahu 'Alayhi Wasallam asked: 'What did you spread for me last night? I replied: 'It was the same bed, I only folded it into four so that it may become softer'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Leave it in its original form. Its softness deprived me of my prayers (tahajjud) at night'.

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَيْمُونٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: سُئِلَتْ عَائِشَةُ: -.

وَسُئِلَتْ حَفْصَةُ، مَا كَانَ فِرَاشُ رَسُولِ اللهِ صلى الله عليه وسلم فِي بَيْتِكِ؟ قَالَتْ: مِسْحًا نَثْنِيهِ ثَنِيَّتَيْنِ فَيَنَامُ عَلَيْهِ، فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ، قُلْتُ: لَوْ ثَنَيْتَهُ أَرْبَعَ ثَنْيَاتٍ، لَكَانَ أَوْطَأَ لَهُ، فَثَنَيْنَاهُ لَهُ بِأَرْبَعِ ثَنْيَاتٍ، فَلَمَّا أَصْبَحَ، قَالَ: مَا فَرَشْتُمْ لِيَ اللَّيْلَةَ قَالَتْ: قُلْنَا: هُوَ فِرَاشُكَ، إِلا أَنَّا ثَنَيْنَاهُ بِأَرْبَعِ ثَنْيَاتٍ، قُلْنَا: هُوَ أَوْطَأُ لَكَ، قَالَ: رُدُّوهُ لِحَالَتِهِ الأُولَى، فَإِنَّهُ مَنَعَتْنِي وَطَاءَتُهُ صَلاتِيَ اللَّيْلَةَ.

English reference : Book 45, Hadith 312
Arabic reference : Book 46, Hadith 329

47 - The Humbleness Of Sayyidina Rasoolullah
باب ماجاء في تواضع رسول الله صلى الله عليه وسلم

'Umar Radiyallahu 'Anhu says:

''Rasulullah Sallallahu 'Alayhi Wasallam said: 'Do not exceed in praising me as the Christians over-praised 'Esa 'Alayhis Salaam. (That they made him the son of God.) I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Rasul'".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ، إِنَّمَا أَنَا عَبْدٌ، فَقُولُوا: عَبْدُ اللهِ وَرَسُولُهُ.

English reference : Book 46, Hadith 313
Arabic reference : Book 47, Hadith 330

Anas Radiyallahu 'Anhu reports:

A woman came to Rasulullah Sallallahu 'Alayhi Wasallam and said: I would like to speak to you in private'. Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Sit on any street of Madinah and I will come there and listen to you'".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: اجْلِسِي فِي أَيِّ طَرِيقِ الْمَدِينَةِ شِئْتِ، أَجْلِسْ إِلَيْكِ.

English reference : Book 46, Hadith 314
Arabic reference : Book 47, Hadith 331

Anas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam visited the sick, attended funerals, rode on donkeys, accepted the invitations of slaves. On the day of the battle of Banu Qurayzah, he rode on a donkey, the reigns of which were made of date palm leaves. On it was also a saddle made of date palm leaves".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَعُودُ الْمَرِيضَ، وَيَشْهَدُ الْجَنَائِزَ، وَيَرْكَبُ الْحِمَارَ، وَيُجِيبُ دَعْوَةَ الْعَبْدِ، وَكَانَ يَوْمَ بَنِي قُرَيْظَةَ عَلَى حِمَارٍ مَخْطُومٍ بِحَبْلٍ مِنْ لِيفٍ، وَعَلَيْهِ إِكَافٌ مِنْ لِيفٍ.

English reference : Book 46, Hadith 315
Arabic reference : Book 47, Hadith 332

Anas Radiyallahu 'Anhu reports:

''Rasulullah Sallallahu 'Alayhi Wasallam accepted and attended invitations where bread made of barley, and stale fat a few days old was served (Without hesitation he accepted these invitations). Rasulullah Sallallahu 'Alayhi Wasallam had pawned his armour to a Jew. Till the end of his life Rasulullah Sallallahu 'Alayhi Wasallam did not possess a sufficient amount to release that armour'".

حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الأَعْلَى الْكُوفِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، يُدْعَى إِلَى خُبْزِ الشَّعِيرِ، وَالإِهَالَةِ السَّنِخَةِ، فَيُجِيبُ وَلَقَدْ كَانَ لَهُ دِرْعٌ عِنْدَ يَهُودِيٍّ، فَمَا وَجَدَ مَا يَفُكُّهَا حَتَّى مَاتَ.

English reference : Book 46, Hadith 316
Arabic reference : Book 47, Hadith 333

Anas Radiyallahu 'Anhu reports :

''Rasulullah Sallallahu 'Alayhi Wasallam performed haj on an old pack saddle. On it was a piece of cloth, the value of which was less than four Dirhams. (It may be possible that by 'on it' Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam himself is meant here. i.e. He covered himself with an ordinary sheet. The value of which did not reach four Dirhams. This explanation is most accepted by the respected teachers. The eleventh hadith in this chapter strengthens this). Rasulullah Sallallahu 'Alayhi Wasallam was reciting this du'aa: 'Allah make this haj one that has no show or fame'''.

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: حَجَّ رَسُولُ اللهِ صلى الله عليه وسلم، عَلَى رَحْلٍ رَثٍّ، وَعَلَيْهِ قَطِيفَةٌ، لا تُسَاوِي أَرْبَعَةَ دَرَاهِمَ، فَقَالَ: اللَّهُمَّ اجْعَلْهُ حَجًّا، لا رِيَاءَ فِيهِ، وَلا سُمْعَةَ.

English reference : Book 46, Hadith 317
Arabic reference : Book 47, Hadith 334

Anas bin Maalik Radiyallahu 'Anhu reports:

"No one was more beloved to the Sahaabah than Rasulullah Sallallahu 'Alayhi Wasallam. When they saw him they did not stand up, knowing that he did not approve of it".

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا، لِمَا يَعْلَمُونَ مِنْ كَرَاهَتِهِ لِذَلِكَ.

English reference : Book 46, Hadith 318
Arabic reference : Book 47, Hadith 335

Imaam Hasan bin 'Ali Radiyallahu 'Anhu reports that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described particulars and conditions of Rasulullah Sallallahu 'Alayhi Wasallam. I was longing to hear something about it. On my asking, he described the mubaarak features of Rasulullah Sallallahu 'Alayhi Wasallam. He said:

'Rasulullah Sallallahu 'Alayhi Wasallam had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon'. He then described the complete features of Rasulullah Sallallahu 'Alayhi Wasallam (as has been mentioned in the first chapter under hadith number seven). Imaam Hasan Radiyallahu 'Anhu says. 'I did not mention this hadith (due to some reason) to Husayn (Radiyallahu 'Anhu) for some time. Then I once narrated it to him whereupon I found that he had heard it before me. He had asked him (our uncle) already what I had asked. I also found that he had asked our father ('Ali Radiyallahu 'Anhu) about Rasulullah Sallallahu 'Alayhi 'Wasallam entering and coming out of the house. He did not leave out anything about the ways and manners of Rasulullah Sallallahu 'Alayhi Wasallam. Imaam Husayn Radiyallahu 'Anhu said: 'I asked my father regarding the manner in which Rasulullah Sallallahu 'Alayhi Wasallam entered the house?' He replied: 'When

Rasulullah Sallallahu 'Alayhi Wasallam entered the house he distributed his time into three portions; He spent a portion for Allah. (In devotion, performing salaah etc.); A portion towards his family (fulfilling their duties. i.e. laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his personal portion in two, one for himself and one for the people, in such a manner that the near one's among the Sahaabah Radiyallahu 'Anhum came to visit him. Through these Sahaabah Radiyallahu 'Anhum he conveyed messages to the people. He did not conceal anything from them. From the portion of the unimah he adopted this method, that he gave preference to the Ahlul-Fadl (i.e. people of 'ilm and 'amal). He distributed this time according to their religious fadl. From among those who came, some had one requirement, some had two requirements, and some had many requirements. Rasulullah Sallallahu 'Alayhi Wasallam fulfilled all their requirements. He busied them in things that benefited them and the entire ummah. When they questioned Rasulullah Sallallahu 'Alayhi Wasallam on religious matters, he replied to them in a manner that benefited them. He used to say: 'Those that are present, should inform those that are not present regarding these beneficial and necessary matters'. He also used to say: 'Those people who for some reason (purdah, distance, shyness or awe) cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allah Ta'aala will keep that person stead fast on the day of qiyaamah'. Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the Sahaabah Radiyallahu 'Anhum. Besides this there was no wasteful or non-beneficial talks in his assemblies. The Sahaabah Radiyallahu 'Anhum came to the assemblies of Rasulullah Sallallahu 'Alayhi Wasallam for their religious needs, they did not depart before tasting something (by tasting, may be meant the acquiring of religious knowledge. It could mean 'Hissi' tasting too. Whatever Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam possessed, he offered it in humbleness. Whenever close friends gather, whatever is available is presented to them). The Sahaabah Radiyallahu 'Anhum returned from his assemblies as torch bearers of hidayah and goodness. (They spread. these teachings amongst others). Imaam Husayn Radiyallahu 'Anhu says: 'I asked (my father) regarding the coming out of Rasulullah Sallallahu 'Alayhi Wasallam from the house'. He replied: 'Rasulullah Sallallahu 'Alayhi Wasallam controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made those who came to visit him feel at home he did not make them feel scared or ill at ease. (i.e. When advising them, he did not scold them in a manner that they become scared, or tell them such things that would keep them away from the deen). He respected and honoured the respected ones of every nation. He also chose a leader for them. He warned the people of Allah's punishment (or he emphasised that the people be cautious). He also protected himself from troubling or harming people. Besides being cautious and commanding others to be cautious, he never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the relationships between them and rectified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. (He did not at times say this and at other times that). He did not neglect the guiding of people, it is possible that they became unmindful of their religious duties, or exceeded in a matter resulting in them becoming disheartened. For everything there was a special arrangement. He did not fall back in the truth, nor did he exceed the limits in this.

Those who attended his gatherings were the best of people. The best person in the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was the one who wished everybody well. The one with the highest status in the eyes of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was that person who considered, comforted and helped the creation the most'. Sayyidina Imaam Husayn Radiyallahu 'Anhu says: 'I then enquired from him regarding the assemblies of Sayyidina Rasulullah Sallallahu Wasallam'. He replied: 'He began and ended all his sitting with the

dhikr of Allah. When he went to a place, he sat where he found a place, and also instructed the people to do so. They should not leap over peoples heads and go ahead. It is a different matter, that where Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam sat, that place became the focal point of the gathering. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam fulfilled the rights of every person present. That means, whatever right was due in talking and showing happiness, was fulfilled by him, so much so, that every person present would think that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is honouring me the most. The person that came to sit by Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam or came to him for some purpose, Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam would remain seated till that person began to stand up. Whenever one asked him for something, he kindly fulfilled that request, and did not refuse it, (if he did not possess the thing) he would give a soft and humble answer. His cheerfulness and pleasant manner were for everybody. He was like a father to them. The whole creation was equal before him as far as rights were concerned. His gatherings were the gatherings of knowledge, modesty, patience and honesty. (i.e. These four things were attained there or are a description of his gatherings). Voices were not raised therein, nor was anyone degraded or disgraced. If anyone committed a fault, it was not made known publicly. All were regarded as equals amongst themselves. (A person was not regarded according to his lineage or genealogy). The virtues of one over the other was according to the taqwa (piety) possessed. The small ones were loved. The needy were given preference. Strangers and travellers were cared for"

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، يُكْنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ، وَكَانَ وَصَّافًا عَنْ حِلْيَةِ رَسُولِ اللهِ صلى الله عليه وسلم، وَأَنَا أَشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا، فَقَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم،: -.

قَالَ: فَسَأَلْتُهُ عَنْ مَخْرَجِهِ كَيْفَ يَصْنَعُ فِيهِ؟ قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَخْزِنُ لِسَانَهُ إلا فِيمَا يَعْنِيهِ، وَيُؤَلِّفُهُمْ وَلا يُنَفِّرُهُمْ، وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ، وَيُحَذِّرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ مِنْهُمْ بِشْرَهُ وَخُلُقَهُ، وَيَتَفَقَّدُ أَصْحَابَهُ، وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ، وَيُحَسِّنُ الْحَسَنَ وَيُقَوِّيهِ، وَيُقَبِّحُ الْقَبِيحَ وَيُوَهِّيهِ، مُعْتَدِلُ الأَمْرِ غَيْرُ مُخْتَلِفٍ، لا يَغْفُلُ مَخَافَةَ أَنْ يَغْفُلُوا أَوْ يَمِيلُوا، لِكُلِّ حَالٍ عِنْدَهُ عَتَادٌ، لا يُقَصِّرُ عَنِ الْحَقِّ وَلا يُجَاوِزُهُ الَّذِينَ يَلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ، أَفْضَلُهُمْ عِنْدَهُ أَعَمُّهُمْ نَصِيحَةً، وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً أَحْسَنُهُمْ مُوَاسَاةً وَمُؤَازَرَةً قَالَ: فَسَأَلْتُهُ عَنْ مَجْلِسِهِ، فَقَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم لا يَقُومُ وَلا يَجْلِسُ، إلا عَلَى ذِكْرٍ، وَإِذَا انْتَهَى إِلَى قَوْمٍ، جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ، وَيَأْمُرُ بِذَلِكَ، يُعْطِي كُلَّ جُلَسَائِهِ بِنَصِيبِهِ، لا يَحْسَبُ جَلِيسُهُ أَنَّ أَحَدًا أَكْرَمُ عَلَيْهِ مِنْهُ، مَنْ جَالَسَهُ أَوْ فَاوَضَهُ فِي حَاجَةٍ، صَابَرَهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفُ عَنْهُ، وَمَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إلا بِهَا، أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ، قَدْ وَسِعَ النَّاسَ بَسْطُهُ وَخُلُقُهُ، فَصَارَ لَهُمْ أَبًا وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً، مَجْلِسُهُ مَجْلِسُ عِلْمٍ وَحِلْمٍ وَحَيَاءٍ وَأَمَانَةٍ وَصَبْرٍ، لا تُرْفَعُ فِيهِ الأَصْوَاتُ، وَلا تُؤْبَنُ فِيهِ الْحُرَمُ، وَلا تُثَنَّى فَلَتَاتُهُ، مُتَعَادِلِينَ، بَلْ كَانُوا يَتَفَاضَلُونَ فِيهِ بِالتَّقْوَى، مُتَوَاضِعِينَ يُوقِّرُونَ فِيهِ الْكَبِيرَ، وَيَرْحَمُونَ فِيهِ الصَّغِيرَ، وَيُؤْثِرُونَ ذَا الْحَاجَةِ، وَيَحْفَظُونَ الْغَرِيبَ.

English reference : Book 46, Hadith 319
Arabic reference : Book 47, Hadith 336

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said:

"Even if I am given a foot of a goat as a present, I will accept it, and if I am invited to partake of it, I will surely accept that invitation".

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لوْ أُهْدِيَ إِلَيَّ كُرَاعٌ لَقَبِلْتُ، وَلوْ دُعِيتُ عَلَيْهِ لأَجَبْتُ.

English reference : Book 46, Hadith 320
Arabic reference : Book 47, Hadith 337

Jaabir Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam came to visit me (while I was ill). He did not come on the back of a mule, or on a Turkish horse". (i.e. He did not come on defective or an expensive conveyance, but came on foot).

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: جَاءَنِي رَسُولُ اللهِ صلى الله عليه وسلم لَيْسَ بِرَاكِبِ بَغْلٍ وَلا بِرْذَوْنٍ.

English reference : Book 46, Hadith 321
Arabic reference : Book 47, Hadith 338

Yusuf bin 'Abdullah bin Salaam Radiyallahu 'Anhu reports:

"Rasulullah Sallallah 'Alayhi Wasallam chose for me the name Yusuf. He put me in his lap and passed his mibaarak hand on my head'".

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: أَنْبَأَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ الْعَطَّارُ، قَالَ: سَمِعْتُ يُوسُفَ بْنَ عَبْدِ اللهِ بْنِ سَلامٍ، قَالَ: سَمَّانِي رَسُولُ اللهِ صلى الله عليه وسلم يُوسُفَ، وَأَقْعَدَنِي فِي حِجْرِهِ، وَمَسَحَ عَلَى رَأْسِي.

English reference : Book 46, Hadith 322
Arabic reference : Book 47, Hadith 339

Anas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam performed haj on a saddled camel on which was a cloth, the value of which we think was four Dirhams. Rasulullah Sallallahu 'Alayhi Wasallam was reciting this du'aa: 'O Allah, keep this haj free from show and fame'".

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا الرَّبِيعُ وَهُوَ ابْنُ صَبِيحٍ، قَالَ: حَدَّثَنَا يَزِيدُ الرَّقَاشِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، حَجَّ عَلَى رَحْلٍ رَثٍّ وَقَطِيفَةٍ، كُنَّا نَرَى ثَمَنَهَا أَرْبَعَةَ دَرَاهِمَ، فَلَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ، قَالَ: لَبَّيْكَ بِحَجَّةٍ لا سُمْعَةَ فِيهَا وَلا رِيَاءَ.

English reference : Book 46, Hadith 323
Arabic reference : Book 47, Hadith 340

Anas Radiyallahu 'Anhu reports that a tailor invited Rasulullah Sallallahu 'Alayhi Wasallam. Thareed was served, in which dubbaa (dodhi -gourd) was added. As Rasulullah Sallallahu 'Alayhi Wasallam loved dubbaa (dodhi-gourd) he began eating it. Anas Radiyallahu 'Anhu says:

"After that no food was prepared for me, wherein if gourd could be added, it was added"

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ الْبُنَانِيِّ، وَعَاصِمٍ الأَحْوَلِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلا خَيَّاطًا دَعَا رَسُولَ اللهِ صلى الله عليه وسلم، فَقَرَّبَ مِنْهُ ثَرِيدًا عَلَيْهِ دُبَّاءُ، قَالَ: فَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَأْخُذُ الدُّبَّاءَ، وَكَانَ يُحِبُّ الدُّبَّاءَ، قَالَ ثَابِتٌ: فَسَمِعْتُ أَنَسًا، يَقُولُ: فَمَا صُنِعَ لِي طَعَامٌ، أَقْدَرُ عَلَى أَنْ يُصْنَعَ فِيهِ دُبَّاءُ، إِلا صُنِعَ.

English reference : Book 46, Hadith 324
Arabic reference : Book 47, Hadith 341

'Amrah Radiyallahu 'Anha reports that someone asked 'Aayeshah Radiyallahu 'Anha. "What was the usual practice of Rasulullah Sallallahu 'Alayhi Wasallam at home?" She replied:

"He was a human from among other humans. He himself removed the lice from his clothing, milked his goats, and did all his work himself".

حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، قَالَتْ: قِيلَ لِعَائِشَةَ: مَاذَا كَانَ يَعْمَلُ رَسُولُ اللهِ صلى الله عليه وسلم فِي بَيْتِهِ؟ قَالَتْ: كَانَ بَشَرًا مِنَ الْبَشَرِ، يَفْلِي ثَوْبَهُ، وَيَحْلُبُ شَاتَهُ، وَيَخْدُمُ نَفْسَهُ.

English reference : Book 46, Hadith 325
Arabic reference : Book 47, Hadith 342

48 - Noble Character And Habits Of Sayyidina Rasoolullah
باب ماجاء في خلق رسول الله صلى الله عليه وسلم

Khaarijah bin Zayd bin Thaabit Radiyallahu 'Anhu says that a group came to Zayd bin Thaabit (his father) and requested him to describe to them some facts about Rasulullah Sallallahu 'Alayhi Wasallam. He replied. "What can I describe to you of Rasulullah Sallallahu 'Alayhi 'Wasallam. (It is beyond my means to describe them). I was the neighbour of Rasulullah Sallallahu 'Alayhi Wasallam. (Therefore he was mostly present and knew many facts. He was also a writer of the wahi-revelation). When wahi was revealed to Rasulullah Sallallahu 'Alayhi Wasallam, he sent for me, I came and wrote it. (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam always showed kindness, and made us feel at ease). Whatever we discussed, he discussed the same. If we discussed some worldly affairs, he also spoke of it. (It was not that he only spoke about the hereafter to us, and despised the talking of worldly affairs). When we spoke of the hereafter, he too spoke of the hereafter. When we began speaking of the hereafter, he described its events etc in detail). 'When we spoke of food, Rasulullah Sallallahu 'Alayhi Wasallam also spoke of it. (Its etiquette, benefits, tasty foods, foods that are harmful, etc. In the previous chapters many such commands of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam are mentioned. i.e. 'What a wonderful curry vinegar is'. 'Use olive oil, it is from a mubaarak tree'. etc.). All this I am saying are facts on Rasulullah Sallallahu 'Alayhi Wasallam'".

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِئِ، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ خَارِجَةَ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: دَخَلَ نَفَرٌ عَلَى زَيْدِ بْنِ ثَابِتٍ، فَقَالُوا لَهُ: حَدِّثْنَا أَحَادِيثَ رَسُولِ اللهِ صلى الله عليه وسلم، قَالَ: مَاذَا أُحَدِّثُكُمْ؟ كُنْتُ جَارَهُ فَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ بَعَثَ إِلَيَّ فَكَتَبْتُهُ لَهُ، فَكُنَّا إِذَا ذَكَرْنَا الدُّنْيَا ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الآخِرَةَ ذَكَرَهَا مَعَنَا، وَإِذَا ذَكَرْنَا الطَّعَامَ ذَكَرَهُ مَعَنَا، فَكُلُّ هَذَا أُحَدِّثُكُمْ عَنِ رَسُولِ اللهِ صلى الله عليه وسلم.

English reference : Book 47, Hadith 326
Arabic reference : Book 48, Hadith 343

'Amr ibnul 'Aas Radiyallahu 'Anhu reports:

"(Rasulullah Sallallahu 'Alayhi Wasallam gave attention, spoke and showed love to the worst person of a nation. So that, the person may feel he is being given special attention). He used to give attention, and spoke to me also in a manner, that I began to feel that I was the best among the community. (Therefore one day) I asked: 'O Messenger of Allah, am I better or is Abubakr better?' He replied: 'Abubakr'. I then asked: 'Am I better, or 'Umar?' He replied. "Umar'. I asked: 'Am I better or 'Uthmaan?' He replied: 'Uthmaan'. When I asked him these questions, Rasulullah Sallallahu 'Alayhi Wasallam told me the truth. (He did not tell me I was better to keep me happy. Afterwards I felt ashamed of myself on this deed). I felt I should not have asked such a question".

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَى أَشَرِّ الْقَوْمِ، يَتَأَلَّفُهُمْ بِذَلِكَ فَكَانَ يُقْبِلُ بِوَجْهِهِ وَحَدِيثِهِ عَلَيَّ، حَتَّى ظَنَنْتُ أَنِّي خَيْرُ الْقَوْمِ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا خَيْرٌ أَوْ أَبُو بَكْرٍ؟ فَقَالَ: أَبُو بَكْرٍ،

فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا خَيْرٌ أَوْ عُمَرُ؟ فَقَالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللهِ، أَنَا خَيْرٌ أَوْ عُثْمَانُ؟ فَقَالَ: عُثْمَانُ، فَلَمَّا سَأَلْتُ رَسُولَ اللهِ صلى الله عليه وسلم، فَصَدَقَنِي فَلَوَدِدْتُ أَنِّي لَمْ أَكُنْ سَأَلْتُهُ.

English reference : Book 47, Hadith 327
Arabic reference : Book 48, Hadith 344

Anas bin Maalik Radiyallahu 'Anhu says:

"I remained in the service (of Rasulullah Sallallahu 'Alayhi Wasallam for ten years. He never once told me 'Oof'. When I did something, he never asked me, why did you do so? When I did not do a certain task, he never asked me why I did not do it. Rasulullah Sallallahu 'Alayhi Wasallam had the best character among all people. (and also possessed the most excellent features, so much so,) that I never felt a silk cloth, nor pure silk, nor any other thing softer than the palm of Rasulullah Sallallahu 'Alayhi Wasallam. Nor did I smell any musk or any other fragrance, more sweet smelling than the sweat of Rasulullah Sallallahu 'Alayhi Wasallam".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ الضُّبَعِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: خَدَمْتُ رَسُولَ اللهِ صلى الله عليه وسلم عَشْرَ سِنِينَ، فَمَا قَالَ لِي أُفٍّ قَطُّ، وَمَا قَالَ لِشَيْءٍ صَنَعْتُهُ، لِمَ صَنَعْتَهُ، وَلا لِشَيْءٍ تَرَكْتُهُ، لِمَ تَرَكْتَهُ؟ وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، مِنْ أَحْسَنِ النَّاسِ خُلُقًا، وَلا مَسَسْتُ خَزًّا وَلا حَرِيرًا، وَلا شَيْئًا كَانَ أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ صلى الله عليه وسلم، وَلا شَمَمْتُ مِسْكًا قَطُّ، وَلا عِطْرًا كَانَ أَطْيَبَ مِنْ عَرَقِ رسول الله صلى الله عليه وسلم.

English reference : Book 47, Hadith 328
Arabic reference : Book 48, Hadith 345

Anas Radiyallahu 'Anhu says:

"A person who was wearing yellow coloured clothing was sitting by Rasulullah Sallallahu 'Alayhi Wasallam. It was the habit of Rasulullah Sallallahu 'Alayhi Wasallam not to bluntly express things he did not approve of. (Therefore he kept silent). When that person left, Rasulullah Sallallahu 'Alayhi Wasallam said to those present 'It would have been better if you had told him not to wear yellow clothing'".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَأَحْمَدُ بْنُ عَبْدَةَ هُوَ الضَّبِّيُّ، وَالْمَعْنَى وَاحِدٌ، قَالا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَلْمٍ الْعَلَوِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ صلى الله عليه وسلم، أَنَّهُ كَانَ عِنْدَهُ رَجُلٌ بِهِ أَثَرُ صُفْرَةٍ، قَالَ: وَكَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لا يكَادُ يُواجِهُ أَحَدًا بِشَيْءٍ يَكْرَهُهُ، فَلَمَّا قَامَ، قَالَ لِلْقَوْمِ: لَوْ قُلْتُمْ لَهُ يَدَعُ هَذِهِ الصُّفْرَةَ.

English reference : Book 47, Hadith 329
Arabic reference : Book 48, Hadith 346

'Aayeshah Radiyallahu 'Anha reports, that:

"It was not the nature of Rasulullah Sallallahu 'Alayhi Wasallam to talk indecently, nor did he engage himself in the use of obscene language. Nor did he shout and talk in the bazaars (which is against dignity). He did not avenge a bad deed with a bad one, but forgave it, and thereafter did not even mention it".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ اللهِ الْجَدَلِيِّ وَاسْمُهُ عَبْدُ بْنُ عَبْدٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: لَمْ يَكُنْ رَسُولُ اللهِ صلى الله عليه وسلم، فَاحِشًا، وَلا مُتَفَحِّشًا وَلا صَخَّابًا فِي الأَسْوَاقِ، وَلا يَجْزِئُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَصْفَحُ.

English reference : Book 47, Hadith 330

Arabic reference : Book 48, Hadith 347

'Aayeshah Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam did not hit anything with his mubaarak hands, besides the time when he made jihaad in the Path of Allah. He did not hit a servant nor a women (wife, slave girl etc.)".

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: مَا ضَرَبَ رَسُولُ اللهِ صلى الله عليه وسلم، بِيَدِهِ شَيْئًا قَطُّ، إِلا أَنْ يُجَاهِدَ فِي سَبِيلِ اللهِ، وَلا ضَرَبَ خَادِمًا وَلا امْرَأَةً.

English reference : Book 47, Hadith 331
Arabic reference : Book 48, Hadith 348

'Aayeshah Radiyallahu 'Anha says:

"I have never seen Rasulullah Sallallahu 'Alayhi Wasallam avenge himself for a personal affliction, but if one transgressed a prohibited thing from those prohibited by Allah, (To commit a haraam act. The commentators on hadith say the rights of man are also included) then there was no one more angry than Rasulullah Sallallahu 'Alayhi Wasallam. Whenever Rasulullah Sallallahu 'Alayhi Wasallam was given a choice between two things, he always chose the one that was simple, if it did not lead to any type of sin".

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الضَّبِّيُّ، قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم مُنْتَصِرًا مِنْ مَظْلَمَةٍ ظُلِمَهَا قَطُّ، مَا لَمْ يُنْتَهَكْ مِنْ مَحَارِمِ اللهِ تَعَالَى شَيْءٌ، فَإِذَا انْتُهِكَ مِنْ مَحَارِمِ اللهِ شَيْءٌ كَانَ مِنْ أَشَدِّهِمْ فِي ذَلِكَ غَضَبًا، وَمَا خُيِّرَ بَيْنَ أَمْرَيْنِ، إِلا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ مَأْثَمًا.

English reference : Book 47, Hadith 332
Arabic reference : Book 48, Hadith 349

'Aayeshah Radiyallahu 'Anha reports. "A person asked permission to present himself before Rasulullah Sallallahu 'Alayhi Wasallam while I was with him. Rasulullah Sallallahu 'Alayhi Wasallam said:

'What a bad person is he among his community'. After saying this, he gave him permission to enter. After the person entered, he spoke very softly to him. When the person left I said: 'O Rasulullah, you said what you said before he entered, then you spoke so softly to him,. Rasulullah Sallallahu 'Alayhi Wasallam said: 'O 'Aayeshah, the worst person is that who stops speaking to one because of his indecency'".

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتِ: اسْتَأْذَنَ رَجُلٌ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، وَأَنَا عِنْدَهُ، فَقَالَ: بِئْسَ ابْنُ الْعَشِيرَةِ أَوْ أَخُو الْعَشِيرَةِ، ثُمَّ أَذِنَ لَهُ، فَأَلانَ لَهُ الْقَوْلَ، فَلَمَّا خَرَجَ، قُلْتُ: يَا رَسُولَ اللهِ، قُلْتَ مَا قُلْتَ ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ فَقَالَ: يَا عَائِشَةُ، إِنَّ مِنْ شَرِّ النَّاسِ مَنْ تَرَكَهُ النَّاسُ أَوْ وَدَعَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ.

English reference : Book 47, Hadith 333
Arabic reference : Book 48, Hadith 350

Imaam Hasan Radiyallahu 'Anhu says, (my younger brother) Husayn said:

"I asked my father (Sayyidina 'Ali Radiyallahu 'Anhu) about the conduct of Rasulullah Sallallahu 'Alayhi Wasallam in his assemblies' He replied.. 'Rasulullah Sallallahu 'Alayhi Wasallam was always happy and easy mannered. There was always a smile and a sign of happiness on his blessed face. He was soft-natured and when the people needed his

approval, he easily gave consent. He did not speak in a harsh tone nor was he stone-hearted. He did not scream while speaking, nor was he rude or spoke indecently. He did not seek other's faults. He never over-praised anything nor exceeded in joking, nor was he a miser. He kept away from undesirable language and did not make as if he did not hear anything. If he did not agree with the next person's wish he did not make that person feel disheartened, nor did he promise anything to that person. He completely kept himself away from three things: from arguments, pride and senseless utterances. He prohibited people from three things. He did not disgrace or insult anyone, nor look for the faults of others, he only spoke that from which thawaab and reward was attained. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads. (They did not shift about, as birds will fly away on the slightest move). When he completed his talks, the others would begin speaking. (No one would speak while Sayyidina Rasulullah Sallallahu'Alayhi Wasallam spoke. Whatever one wanted to say, it would be said after he had completed speaking). They did not argue before him regarding anything. Whenever one spoke to him the other would keep quiet and listen till he would finish. The speech of every person was as if the first person was speaking. (They gave attention to what every person said. It was not as is generally found that in the beginning people pay full attention, and if the talk is lengthened they became bored, and begin to pay less attention). When all laughed for something, he would laugh too. The things that surprised the people, he would also show his surprise regarding that. (He would not sit quietly and keep himself aloof from everyone, but made himself part of the gathering). He exercised patience at the harshness and indecent questions of a traveller. (Villagers usually ask irrelevant questions. They do not show courtesy and ask all types of questions. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam did not reprimand them but exercised patience). The Sahaabah would bring travellers to his assemblies (so that they themselves could benefit from the various types of questions asked by these people, and also hear some questions regarding which they themselves, due to etiquette, would not ask). Rasulullah Sallallahu 'Alayhi Wasallam' would say: 'When you see a person in need, then always 'help that person'. (If someone praised him, he would detest it). If someone, by way of thanks praised him, he would remain silent, (because it is necessary that one 'thank a person for a good favour or good deed. It is like one fulfilling one's duty. Some of the 'ulama have translated this as: 'If one did not exceed in praising him, he would keep silent'. That means if he exceeded he would prohibit him). He did not interrupt someone talking and did not begin speaking when someone else was busy speaking. If one exceeded the limits he would stop him or would get up and leave (so that that person would stop)"

حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، قَالَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ الْعِجْلِيُّ، قَالَ: أَنْبَأَنَا رَجُلٌ مِنْ بَنِي تَمِيمٍ مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ خَدِيجَةَ، وَيُكْنَى أَبَا عَبْدِ اللهِ، عَنِ ابْنٍ لأَبِي هَالَةَ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: قَالَ الْحُسَيْنُ: سَأَلْتُ أَبِي عَنْ سِيرَةِ النَّبِيِّ صلى الله عليه وسلم، فِي جُلَسَائِهِ، فَقَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، دَائِمَ الْبِشْرِ، سَهْلَ الْخُلُقِ، لَيِّنَ الْجَانِبِ، لَيْسَ بِفَظٍّ وَلا غَلِيظٍ، وَلا صَخَّابٍ وَلا فَحَّاشٍ، وَلا عَيَّابٍ وَلا مُشَاحٍ، يَتَغَافَلُ عَمَّا لا يَشْتَهِي، وَلا يُؤْيِسُ مِنْهُ رَاجِيهِ وَلا يُخَيِّبُ فِيهِ، قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلاثٍ: الْمِرَاءِ، وَالإِكْثَارِ، وَمَا لا يَعْنِيهِ، وَتَرَكَ النَّاسَ مِنْ ثَلاثٍ: كَانَ لا يَذُمُّ أَحَدًا، وَلا يَعِيبُهُ، وَلا يَطْلُبُ عَوْرَتَهُ، وَلا يَتَكَلَّمُ إِلا فِيمَا رَجَا ثَوَابَهُ، وَإِذَا تَكَلَّمَ أَطْرَقَ جُلَسَاؤُهُ، كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَإِذَا سَكَتَ تَكَلَّمُوا لا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ، وَمَنْ تَكَلَّمَ عِنْدَهُ أَنْصَتُوا لَهُ حَتَّى يَفْرُغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثُ أَوَّلِهِمْ، يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ، وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي مَنْطِقِهِ وَمَسْأَلَتِهِ، حَتَّى إِنْ كَانَ أَصْحَابُهُ، وَيَقُولُ: إِذَا رَأَيْتُمْ طَالِبَ حَاجَةٍ يَطْلُبُهَا فَأَرْفِدُوهُ، وَلا يَقْبَلُ الثَّنَاءَ إِلا مِنْ مُكَافِئٍ وَلا يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَجُوزَ فَيَقْطَعُهُ بِنَهْيٍ أَوْ قِيَامٍ.

English reference : Book 47, Hadith 334
Arabic reference : Book 48, Hadith 351

Jaabir Radiyallahu 'Anhu says. "Rasulullah Sallallahu 'Alayhi Wasallam never said 'No' to a request of a person".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ، يَقُولُ: مَا سُئِلَ رَسُولُ اللهِ صلى الله عليه وسلم، شَيْئًا قَطُّ فَقَالَ: لا.

English reference : Book 47, Hadith 335
Arabic reference : Book 48, Hadith 352

Ibn 'Abbaas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam was the most generous among people in performing good deeds (No one could compare with him in generosity. He himself led a simple life, but in giving he would put a king to shame. At a time of great need a woman presented him a sheet, and he wore it as he was in need of it. A person came to him, and asked him for it, he presented the sheet to that person. Taking of loans and fulfilling the needs of others, when the creditors came, and if something had come from somewhere, he would pay the debts, and did not go home till everything was given to the needy. There exists many incidents of this nature, so much so that it is not possible to enumerate them). Particularly in the month of Ramadaan, he would be more generous till the month ended. (His generosity in this month exceeded all the other months). In this month when Jibra-eel 'Alayhis Salaam came and recited the Qur-aan to Rasulullah Sallallahu 'Alayhi Wasallam, at that time his generosity exceeded the wind that brings forth heavy rains".

حَدَّثَنَا عَبْدُ اللهِ بْنُ عِمْرَانَ أَبُو الْقَاسِمِ الْقُرَشِيُّ الْمَكِّيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ، حَتَّى يَنْسَلِخَ، فَيَأْتِيهِ جِبْرِيلُ، فَيَعْرِضُ عَلَيْهِ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

English reference : Book 47, Hadith 336
Arabic reference : Book 48, Hadith 353

Anas Radiyallahu 'Anhu says:

"Rasulullah. Sallallahu 'Alayhi Wasallam did not store anything for the next day".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم، لا يَدَّخِرُ شَيْئًا لِغَدٍ.

English reference : Book 47, Hadith 337
Arabic reference : Book 48, Hadith 354

'Umar Radiyallahu 'Anhu reports that once a needy person came to ask Rasulullah Sallallahu 'Alayhi Wasallam for his need. Rasulullah Sallallahu 'Alayhi Wasallam replied:

"I do not have anything at present. Go and purchase something on my behalf. When something arrives I will pay for it". 'Umar Radiyallahu 'Anhu said: "O Messenger of Allah, whatever you possessed you have already given away. Allah Ta'aala did not make you responsible for that which is not in your means". Rasulullah Sallallahu 'Alayhi Wasallam felt annoyed at this saying of 'Umar Radiyallahu'Anhu. Thereupon a person from among, the Ansaar said: "O Rasul, of Allah, spend whatever you wish, and do not fear any lessening from the Lord of the 'Arsh (Throne)". (That Great Deity that is the Lord of the 'Arsh, nothing will decrease in His Bounties by giving you). Rasulullah

Sallallahu 'Alayhi Wasallam smiled and the happiness could be seen on his mubaarak face due to the saying of the Ansaari. Rasulullah Sallallahu 'Alayhi Wasallam than said: "Allah Ta'aala has commanded me to do this".

حَدَّثَنَا هَارُونُ بْنُ مُوسَى بْنِ أَبِي عَلْقَمَةَ الْمَدِينِيُّ، قَالَ: حَدَّثَنِي أَبِي، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلا جَاءَ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَسَأَلَهُ أَنْ يُعْطِيَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: مَا عِنْدِي شَيْءٌ، وَلَكِنِ ابْتَعْ عَلَيَّ، فَإِذَا جَاءَنِي شَيْءٌ قَضَيْتُهُ فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ، قَدْ أَعْطَيْتُهُ فَمَّا كَلَّفَكَ اللَّهُ مَا لا تَقْدِرُ عَلَيْهِ، فَكَرِهَ النَّبِيُّ صلى الله عليه وسلم قَوْلَ عُمَرَ، فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ: يَا رَسُولَ اللهِ، أَنْفِقْ وَلا تَخَفْ مِنْ ذِي الْعَرْشِ إِقْلالا، فَتَبَسَّمَ رَسُولُ اللهِ صلى الله عليه وسلم وَعُرِفَ فِي وَجْهِهِ الْبِشْرَ لِقَوْلِ الأَنْصَارِيِّ، ثُمَّ قَالَ: بِهَذَا أُمِرْتُ.

English reference : Book 47, Hadith 338
Arabic reference : Book 48, Hadith 355

Rubayyi' bint Mu'awwidh bin 'Af-raa Radiyallahu 'Anha says:

"I brought to Rasulullah Sallallahu 'Alayhi Wasallam a tray full of dates, and some small cucumbers. Rasulullah Sallallahu 'Alayhi Wasallam gave me a handful of jewellery".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بْنِ عَفْرَاءَ، قَالَتْ: أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم، بِقِنَاعٍ مِنْ رُطَبٍ وَأَجْرٍ زُغْبٍ، فَأَعْطَانِي مِلْءَ كَفِّهِ حُلِيًّا وَذَهَبًا.

English reference : Book 47, Hadith 339
Arabic reference : Book 48, Hadith 356

'Aayeshah Radiyallahu 'Anha reports that Rasulullah Sallallahu 'Alayhi Wasallam accepted gifts, and also gave presents in return.

حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، كَانَ يَقْبَلُ الْهَدِيَّةَ، وَيُثِيبُ عَلَيْهَا.

English reference : Book 47, Hadith 340
Arabic reference : Book 48, Hadith 357

49 - Modesty Of Sayyidina Rasoolullah
باب ماجاء في حياء رسول الله صلى الله عليه وسلم

Abu Sa'eed Khudari Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam was more bashful than a virgin girl in her veil (purdah). When Rasulullah Sallallahu 'Alayhi Wasallam did not like something, it could be seen on his face. (Because of his excessive Modesty he did not mention it).

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي عُتْبَةَ، يُحَدِّثُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: كَانَ النَّبِيُّ صلى الله عليه وسلم أَشَدَّ حَيَاءً مِنَ الْعَذرَاءِ فِي خِدْرِهَا، وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

English reference : Book 48, Hadith 341
Arabic reference : Book 49, Hadith 358

'Aayeshah Radiyallahu 'Anha reports:

(because of the excessive modesty of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam) "I did not have the courage to see the private parts of Rasulullah Sallallahu'Alayhi Wasallam, or that I never saw the private parts of Rasulullah Sallallahu 'Alayhi Wasallam".

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ، قَالَ: حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ مُوسَى بْنِ عَبْدِ اللهِ بْنِ يَزِيدَ الْخَطْمِيِّ، عَنْ مَوْلًى لِعَائِشَةَ، قَالَ: قَالَتْ عَائِشَةُ: مَا نَظَرْتُ إِلَى فَرْجِ رَسُولِ اللهِ صلى الله عليه وسلم أَوْ قَالَتْ: مَا رَأَيْتُ فَرْجَ رَسُولِ اللهِ صلى الله عليه وسلم قَطُّ.

English reference : Book 48, Hadith 342
Arabic reference : Book 49, Hadith 359

50 - Hajaamah (Cupping-Cautering) Of Sayyidina Rasoolullah

باب ماجاء في حجامة رسول الله صلى الله عليه وسلم

Anas Radiyallahu'Anhu was asked regarding the payment to a hajjaam (cupper). (Is it permissible or not?) Anas Radiyallahu 'Anhu replied:

"Rasulullah Sallallahu 'Alayhi Wasallam took the treatment of cupping which was administered by Abu Taybah Radiyallahu 'Anhu, he was given two saa' food (in a narration it is mentioned that dates were given), and Sayyidina Rasulullah Sallallahu'Alayhi Wasallam interceded on his behalf to his master that the stipulated amount he was responsible for be made less. He also said this, that cupping is the best of medicine".

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ كَسْبِ الْحَجَّامِ، فَقَالَ: احْتَجَمَ رَسُولُ اللهِ صلى الله عليه وسلم، حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَوَضَعُوا عَنْهُ مِنْ خَرَاجِهِ، وَقَالَ: إِنَّ أَفْضَلَ مَا تَدَاوَيْتَمْ بِهِ الْحِجَامَةُ، أَوْ إِنَّ مِنْ أَمْثَلِ دَوَائِكُمُ الْحِجَامَةَ.

English reference : Book 49, Hadith 343
Arabic reference : Book 50, Hadith 360

'Ali Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam once took the treatment of cupping and asked me to pay its fees. I paid the hajjaam (cupper) his fees".

حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ، عَنْ عَبْدِ الأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، احْتَجَمَ وَأَمَرَنِي فَأَعْطَيْتُ الْحَجَّامَ أَجْرَهُ.

English reference : Book 49, Hadith 344
Arabic reference : Book 50, Hadith 361

Ibn 'Abbaas Radiyallahu 'Anhu said that Rasulullah Sallallahu 'Alayhi Wasallam took the treatment of cupping on both sides of his neck and between his shoulders, and paid the cupper his fees. If it had been haraam, he would not have paid it.

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ النَّبِيَّ صلى الله عليه وسلم احْتَجَمَ فِي الأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ.

English reference : Book 49, Hadith 345
Arabic reference : Book 50, Hadith 362

Ibn 'Umar Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam called a hajjaam, who treated Rasulullah Sallallahu 'Alayhi Wasallam. Rasulullah Sallallahu 'Alayhi Wasallam inquired from him what tax or duty did he have to pay daily? He replied, three saa'. Rasulullah Sallallahu 'Alayhi Wasallam had it reduced to two saa', and gave him his remuneration".

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، دَعَا حَجَّامًا فَحَجَمَهُ وَسَأَلَهُ: كَمْ خَرَاجُكَ؟ فَقَالَ: ثَلاثَةُ آصُعٍ، فَوَضَعَ عَنْهُ صَاعًا وَأَعْطَاهُ أَجْرَهُ.

50 - Hajaamah (Cupping-Cautering)... باب ماجاء في حجامة رسول الله صلى الله عليه وسلم

English reference : Book 49, Hadith 346
Arabic reference : Book 50, Hadith 363

Anas bin Maalik Radiyallahu 'Anhu said:

"Rasulullah Sallallahu 'Alayhi Wasallam used the treatment of cupping on both sides of his mubaarak neck and between both shoulders, and generally took this treatment on the seventeenth, nineteenth or the twenty first of the (lunar) month".

حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدٍ الْعَطَّارُ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، وَجَرِيرُ بْنُ حَازِمٍ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يَحْتَجِمُ فِي الأَخْدَعَيْنِ وَالْكَاهِلِ، وَكَانَ يَحْتَجِمُ لِسَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ.

English reference : Book 49, Hadith 347
Arabic reference : Book 50, Hadith 364

Anas bin Maalik Radiyallahu 'Anhu reports:

"Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam took treatment of cupping on the back of his leg at Milal (a place about seventeen miles-27 km-from Madinah Munawwarah in the direction of Makkah) while he was in the state of ihraam".

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم احْتَجَمَ وَهُوَ مُحْرِمٌ بِمَلَلٍ عَلَى ظَهْرِ الْقَدَمِ.

English reference : Book 49, Hadith 348
Arabic reference : Book 50, Hadith 365

51 - The Names Of Sayyidina Rasoolullah
باب ماجاء في قراءة رسول الله صلى الله عليه وسلم

Jubayr bin Mut'im Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam said: 'I have many names, I am Muhammad, I am Ahmad, I am Maahi (the one who erases-eradicates) through whom Allah has eradicated kufr. I am Haashir, whom Allah will raise first on the day of qiyaamah, the whole ummah will be judged before my feet on the day of qiyaamah. I am 'Aaqib (the one who comes last), and that 'Aaqib, after whom there shall be no other nabi'".

عن سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْمَخْزُومِيُّ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

English reference : Book 51, Hadith 360
Arabic reference : Book 51, Hadith 366

Hudhayfah Radiyallahu 'Anhu reports:

"I once met Rasulullah Sallallahu 'Alayhi Wasallam on one of the roads of Madinah. He said, I am Muhammad, and I am Ahmad, and I am the Nabi of Mercy, the Nabi of Repentance, I am Muqaffaa, I am Haashir, and Nabiyyul Malaahim".

حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْكُوفِيُّ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ، قَالَ: لَقِيتُ النَّبِيَّ صلى الله عليه وسلم، فِي بَعْضِ طُرُقِ الْمَدِينَةِ، فَقَالَ: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَنَبِيُّ التَّوْبَةِ، وَأَنَا الْمُقَفَّى، وَأَنَا الْحَاشِرُ، وَنَبِيُّ الْمَلاحِمِ.

English reference : Book 51, Hadith 361
Arabic reference : Book 51, Hadith 367

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، قَالَ: أَنْبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، نَحْوَهُ بِمَعْنَاهُ، هَكَذَا، قَالَ حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ.

Arabic reference : Book 51, Hadith 368

52 - The Living Of Sayyidina Rasoolullah
باب ماجاء في عيش رسول الله صلى الله عليه وسلم

Ibn Seereen RA. says:

"We were once in the company of Abu Hurayrah Radiyallahu 'Anhu. He was wearing a lungi and a sheet, both of which were made of kataan (a fine type of cloth) and were dyed reddish in colour. He (Abu Hurayrah) cleaned his nose with one of these, and said in surprise: 'Allah! Allah!, Abu Hurayrah is cleaning his nose today with a cloth of kataan. There was a time when I was lying unconscious between the mimbar of Rasulullah Sallallahu'Alayhi Wasallam and the room of 'Aayeshah Radiyallahu 'Anha because of severe hunger. People trampled my neck thinking I had become mad, whereas I was not mad, but severe hunger was the cause of the condition'".

English reference : Book 50, Hadith 349

Maalik bin Dinaar RA. says:

"Rasulullah Sallallahu 'Alayhi Wasallam never filled his stomach with meat and bread, except at the time of dafaf. I asked a badawi. 'What does dafaf mean?' He replied: 'It is to eat together with people".

English reference : Book 50, Hadith 350

Nu'maan ibn Bashir Radiyallahu 'Anhu says:

"Are you not in the luxuries of eating and drinking, whereas, I had observed that Rasulullah Sallallahu 'Alayhi Wasallam did not possess ordinary types of dates to fill his stomach".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو الأَحْوَصِ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَّكُمْ صلى الله عليه وسلم، وَمَا يَجِدُ مِنَ الدَّقَلِ، مَا يَمْلأُ بَطْنَهُ.

English reference : Book 50, Hadith 351
Arabic reference : Book 52, Hadith 369

'Aayeshah Radiyallahu 'Anha reports:

"We the family of Muhammad Sallallahu 'Alayhi Wasallam did not light a fire for months in our homes. We sustained ourselves on dates and water".

حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: إِنْ كُنَّا آلَ مُحَمَّدٍ نَمكُثُ شَهْرًا مَا نَسْتَوْقِدُ بِنَارٍ، إِنْ هُوَ إِلا التَّمْرُ وَالْمَاءُ.

English reference : Book 50, Hadith 352
Arabic reference : Book 52, Hadith 370

Abu Talhah Radiyallahu 'Anhu says:

"We complained to Rasulullah Sallallahu 'Alayhi Wasallam about the severe pangs of hunger, and showed him the stones fastened on our stomachs. A stone was fastened on the stomach of every one of us due to severe hunger. Rasulullah Sallallahu 'Alayhi Wasallam showed us two stones fastened onto his stomach". (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam experienced more hunger than we did, and he had spent a longer period than us since he had last eaten).

52 - The Living Of Sayyidina Rasoolullahباب ماجاء في عيش رسول الله صلى الله عليه وسلم

حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا سَيَّارٌ، قَالَ: حَدَّثَنَا سَهْلُ بْنُ أَسْلَمَ، عَنْ يَزِيدَ بْنِ أَبِي مَنْصُورٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، الْجُوعَ وَرَفَعْنَا عَنْ بُطُونِنَا عَنْ حَجَرٍ، فَرَفَعَ رَسُولُ اللهِ صلى الله عليه وسلم، عَنْ بَطْنِهِ عَنْ حَجَرَيْنِ قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي طَلْحَةَ لا نَعْرِفُهُ إِلا مِنْ هَذَا الْوَجْهِ، وَمَعْنَى قَوْلِهِ: وَرَفَعْنَا عَنْ بُطُونِنَا عَنْ حَجَرٍ حَجَرٍ، كَانَ أَحَدُهُمْ يَشُدُّ فِي بَطْنِهِ الْحَجَرَ مِنَ الْجُهْدِ وَالضَّعْفِ الَّذِي بِهِ مِنَ الْجُوعِ.

English reference : Book 50, Hadith 353
Arabic reference : Book 52, Hadith 371

Abu Hurayrah Radiyallahu 'Anhu reports:

"Once Rasulullah Sallallahu 'Alayhi Wasallam came out of his house at such a time, that it was not his noble habit to do so at that time. Nor did anyone come to meet him at that time. At that moment Abubakr Radiyallahu 'Anhu came to Rasulullah Sallallahu 'Alayhi Wasallam. He asked: 'What brought you here, O Abubakr?' Abubakr Radiyallahu 'Anhu replied: 'I came out to meet the Rasul of Allah, and look at his noble face. (This was due to the complete relationship of Abubakr Siddiqe Radiyallahu 'Anhu, that when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam unexpectedly came out of his house, it had an effect on Abubakr Radiyallahu 'Anhu. According to this humble servant, this is the best explanation, and this complete relationship is the reason for the continuity of the khilaafah of Abubakr Radiyallahu 'Anhu with the nabawi period after the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. If someone else had been elected as a khalifah, then due to the incomplete relationship, there would have been some changes in the laws of the time. It would have been an additional sorrow after the demise of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam for the Sahaabah, and would have been unacceptable to them, whereas, Abubakr Radiyallahu'Anhu had such a close and deep relationship with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that on many aspects Abubakr Siddiqe Radiyallahu 'Anhu had the same thoughts as that of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam. The incident of Hudaybiyyah is a testimony to this, which has already been mentioned in the book: 'Stories of the Sahaabah'. The Muslims felt so much humilation in accepting the harsh conditions of the non-believers that many among the Sahaabah could not bear it. 'Umar Radiyallahu 'Anhu anxiously came to Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and said: 'O Messenger of Allah, are you not the truthful Nabi of Allah?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Indeed, I am'. 'Umar Radiyallahu 'Anhu said: 'Are we not on The Haq (True Path) and the enemy on falsehood?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Truly indeed'. 'Umar Radiyallahu 'Anhu said: 'Why are we being degraded in this manner in our deen?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam replied: "I am the Messenger of Allah, and I cannot disobey Him. Verily He is my protector'. 'Umar Radiyallahu 'Anhu said: 'Did you not say to us that we are going to Makkah, and are going to perform the tawaaf?' Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Verily it is true, but did I say that we will go this year to Makkah?' 'Umar Radiyallahu 'Anhu replied: 'No, you did not say this'. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam then said: 'We will surely go to Makkah and perform tawaaf'. After this 'Umar Radiyallahu 'Anhu with the same zeal went to Abubakr Radiyallahu 'Anbu and said: 'O Abubakr, is this not the truthful Nabi of Allah?' Abubakr Radiyallahu 'Anhu replied: 'Verily, yes'. 'Umar Radiyallahu 'Anhu asked: 'Are we not on the truth and the non-believers on falsehood?' Abubakr Radiyallahu 'Anhu replied: 'Verily, true'. 'Umar Radiyallahu 'Anhu then said: 'Why are we being disgraced in this manner for our deen?' Abubakr Radiyallahu 'Anhu replied: 'O man, without doubt, he is the truthful nabi, and he does not disobey Allah in the least, and only Allah is his protector. Hold fast unto his reigns'. 'Umar Radiyallahu 'Anhu replied: 'Did he not say to us that we will be going to Makkah, and will be performing the tawaaf?' Abubakr Radiyallahu 'Anhu replied: 'Did he promise you this that we will go this year?' 'Umar Radiyallahu 'Anhu replied: 'No, he did not say this to us'. Abubakr Radiyallahu

'Anhu said. 'You will go to Makkah and will also perform tawaaf '. This incident has been mentioned in detail in the Bukhaari.' There are many other similar amazing incidents. Even when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam committed an ijtihaadi slip up, Abubakr Radiyallahu 'Anhu would also in that instance have the same opinion, as was the case with the prisoners of the Battle of Badr, the incident of which is mentioned at the end of Suratul Anfaal.

In this case Abubakr Radiyallahu 'Anhu presenting himself at an unusual moment is the case of the soul of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam having an influence on the heart of Abubakr Radiyallahu 'Anhu, as if he was also feeling hungry.

I remember everything of the Sorrow of separation O (beloved) Zaalim But I forget everything after seeing your countenance.

Some of the 'ulama state the coming of Abubakr Radiyallahu 'Anhu was due to hunger, but after seeing Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam this feeling of hunger vanished. Therefore on the inquiry of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, he did not mention this.

Some of the 'ulama have written that Abubakr Radiyallahu 'Anhu came due to the hunger he experienced, but he did not mention this, because it may become difficult for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, for the difficulties of a friend supersedes the difficulties of one's self). A little while passed, when 'Umar Radiyallahu 'Anhu presented himself. Rasulullah Sallallahu'Alayhi Wasallam asked him the reason of presenting himself at such an odd time. He replied: 'Because of hunger, O Messenger of Allah'. Rasulullah Sallallahu 'Alayhi Wasallam said: 'I am also experiencing a bit of that'. All then went to the house of Abul Haytham Ansaari Radiyallahu'Anhu. He was the owner of many date palms, trees and sheep, and he did not have any servants. (For this reason he did all the work himself). They did not find him there. They asked his wife, 'Where is your companion?' She replied: 'He has gone to bring sweet water for us'. A little while had not passed, when Abul Haytham Radiyallahu 'Anhu experiencing difficulty arrived carrying the water bag. He put it down. He then came and honoured Rasulullah Sallallahu 'Alayhi Wasallam, his noble guest, and was pleased by the honour of meeting Rasulullah Sallallahu 'Alayhi Wasallam, (and proud of his good fortune, reciting and embracing him).

O companion when my benevolent moments will come. Without invitation you will come away to my home.

and began to sacrifice on Rasulullah Sallallahu 'Alayhi Wasallam his father and mother. (i.e. He was saying, may my father and mother be sacrificed on you). After that he requested them to come to his palm grove. He spread out for them a mat, then went to a palm and brought a,whole bunch (which had ripe, half ripe etc. kinds of dates on it), and put it before them. Rasulullah Sallallahu 'Alayhi Wasallam said: 'Why did you not only pick the ripe ones'. (rather than bringing the whole bunch). He (the host) said. 'Eat what pleases you from it'. They ate from it, and drank water. Rasulullah Sallallahu 'Alayhi Wasallam said there after, (of which every moment of his life was a means of education for the ummah), I swear an oath by the Being in whose hands lies my life, this is also included among those blessings of which one will be asked on the day of qiyaamah, (which Allah Ta'aala has mentioned at the end of Surah Takathur. It will be asked regarding gratitude. He then counted the blessings of that moment), the cool shadow, good fresh dates, and cold water. Thereafter the host started going to prepare meals, whereupon Rasulullah Sallallahu'Alayhi Wasallam said to him, in happiness do not just slaughter any animal, but slaughter an animal that does not give milk. The host slaughtered for them a female or male young goat. (He quickly prepared the food), and presented it before them. They partook of it' (Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam noticed that he was doing all the work by himself, and at the beginning he had brought the sweet water himself too). Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam inquired: 'Have you not any servants?' He replied: 'No' Whereupon Rasulullah Sallallahu 'Alayhi Wasallam said: 'When slaves shall arrive, remind us. Incidentally only two slaves were

brought to Rasulullah Sallallahu 'Alayhi Wasallam. Abul Haytham Radiyallahu 'Anhu came to remind Rasulullah Sallallahu 'Alayhi Wasallam of his promise. Rasulullah Sallallahu'Alayhi Wasallam said: 'Choose any one of them'. (Where will such a Sahaabi who has sacrificed himself for Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam put forward his own desire in the presence of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. Therefore,) He said: 'O Nabi of Allah, you choose one for me'. (Besides piety, there could have been no other reason for liking and choosing a slave) Rasulullah Sallallahu 'Alayhi Wasallam said: 'An adviser is trustworthy (and by me being the trustworthy person) I choose this slave for you, as I had seen him perform his salaah. Remember my one advice, and that is to treat him well'. (First Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam mentioned the rule an adviser must adopt. Then reminded that my choice will be a responsible and trustworthy one. He then chose one and gave his reason for it, that the slave is one that upkeeps the salaah, therefore this slave was given preference. In our times, for an employee to be punctual with the salaah is a fault,' as it hinders the work of the employer). Abul Haytham Radiyallahu 'Anhu went (happily home, that he had someone to help him in his chores) to his wife, and told her what Rasulullah Sallallahu'Alayhi Wasallam had said. His wife said: "You will not be able to fulfil exactly that which Rasulullah Sallallahu 'Alayhi Wasallam had commanded. It is difficult for us to truly carry out that noble advice, therefore free him, for by this it will be possible to fulfil the commands of Rasulullah Sallallahu 'Alayhi Wasallam'. The husband then said,. 'He is free'. (He did not care the least for his troubles and difficulties. When Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam came to know about this honourable sacrifice) Rasulullah Sallallahu 'Alayhi Wasallam said: 'For every nabi and his successors Allah Ta'aala creates two concealed advisers. One of which induces to do good and saves from committing evil. The other advises not to care the least in ruining and destroying a person. The one that is saved from this persons wickedness, is being saved from all ruin and destruction".

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: خَرَجَ رَسُولُ اللهِ صلى الله عليه وسلم، فِي سَاعَةٍ لا يَخْرُجُ فِيهَا، وَلا يَلْقَاهُ فِيهَا أَحَدٌ، فَأَتَاهُ أَبُو بَكْرٍ، فَقَالَ: مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ؟، قَالَ: خَرَجْتُ أَلْقَى رَسُولَ اللهِ صلى الله عليه وسلم وَأَنْظُرُ فِي وَجْهِهِ، وَالتَّسْلِيمَ عَلَيْهِ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ، فَقَالَ: مَا جَاءَ بِكَ يَا عُمَرُ؟، قَالَ: الْجُوعُ يَا رَسُولَ اللهِ، قَالَ صلى الله عليه وسلم: وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ، فَانْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ الأَنْصَارِيِّ، وَكَانَ رَجُلا كَثِيرَ النَّخْلِ وَالشَّاءِ، وَلَمْ يَكُنْ لَهُ خَدَمٌ، فَلَمْ يَجِدُوهُ، فَقَالُوا لامْرَأَتِهِ: أَيْنَ صَاحِبُكِ؟ فَقَالَتِ: انْطَلَقَ يَسْتَعْذِبُ لَنَا الْمَاءَ، فَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزْعَبُهَا، فَوَضَعَهَا ثُمَّ جَاءَ يَلْتَزِمُ النَّبِيَّ صلى الله عليه وسلم وَيُفَدِّيهِ بِأَبِيهِ وَأُمِّهِ، ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بِسَاطًا، ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: أَفَلا تَنَقَّيْتَ لَنَا مِنْ رُطَبِهِ؟ فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا، أَوْ تَخَيَّرُوا مِنْ رُطَبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرِبُوا مِنْ ذَلِكَ الْمَاءِ فَقَالَ صلى الله عليه وسلم: هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ ظِلٌّ بَارِدٌ، وَرُطَبٌ طَيِّبٌ، وَمَاءٌ بَارِدٌ فَانْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لا تَذْبَحَنَّ ذَاتَ دَرٍّ، فَذَبَحَ لَهُمْ عَنَاقًا أَوْ جَدْيًا، فَأَتَاهُمْ بِهَا فَأَكَلُوا، فَقَالَ صلى الله عليه وسلم: هَلْ لَكَ خَادِمٌ؟، قَالَ: لا، قَالَ: فَإِذَا أَتَانَا، سَبْيٌ، فَأْتِنَا فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: اخْتَرْ مِنْهُمَا فَقَالَ: يَا رَسُولَ اللهِ، اخْتَرْ لِي فَقَالَ النَّبِيُّ صلى الله عليه وسلم: إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ، خُذْ هَذَا، فَإِنِّي رَأَيْتُهُ يُصَلِّي، وَاسْتَوْصِ بِهِ مَعْرُوفًا فَانْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ، فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَتِ امْرَأَتُهُ: مَا أَنْتَ بِبَالِغٍ حَقَّ مَا، قَالَ فِيهِ النَّبِيُّ صلى الله عليه وسلم إِلا بِأَنْ تَعْتِقَهُ، قَالَ: فَهُوَ عَتِيقٌ، فَقَالَ

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صلى الله عليه وسلم: إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلا خَلِيفَةً إِلا وَلَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبِطَانَةٌ لا تَأْلُوهُ خَبَالا، وَمَنْ يُوقَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ.

English reference : Book 50, Hadith 354
Arabic reference : Book 52, Hadith 372

Sa'd bin Abi Waqqias Radiyallahu 'Anhu reports that from the ummah of Muhammad Sallallahu 'Alayhi Wasallam I was the first to take the blood of a non-believer, and I was the first to shoot an arrow in the path of Allah.We (the group of Sahaabah in the early period of Islaam) went for jihaad in such a state, where we had nothing to eat. We ate the leaves of tree and pods of the acacia tree. As a result our jaw became ulcerous and wounded, and because of the leaves our excreta was like that of sheep and camel. After that too the people of Banu Asad threatened me. If the status of my ignorance in the deen is such as these people claim, then this world and the hereafter is lost. (The days in this world have been spent in poverty and difficulty, and the state of the deen is this that I do not have knowledge of salaah too).

حدثنا عمر بن إسماعيل بن مجالد بن سعيد، حدثني أبي عن بيان حدثني قيس بن حازم، قال: سمعت سعد بن أبي وقاص يقول: إني لأَوْل رَجل أَهْرَقَ دَمًا فِي سَبِيلِ اللهِ , وَإِنْي لأَوْل رَجلٍ رَمَى بِسَهْمٍ فِى سَبِيلِ اللهِ َلقَدْ رَأَيْتُنِي أغزوا فِي الْعِصَابَةَ مِنْ أَصْحَابِ مُحَمْدٍ صلى الله عليه وسلم مَا نَأكُلْ إلاَّ وَرَقَ الشَجَرِ وَالْحُبْلَةَ حَتَّى تَقَرحَتْ أَشْدَاقُنَا وَإِنْ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالبَعِير وَأَصْبَحَتْ بَنُو أَسَدٍ يَعَزِّرُونَنِى فِي الدِّينِ , لَقَدْ خِبْتُ إِذَنْ وَخَسِرْت وَضَلَ عَمَلِي..

English reference : Book 50, Hadith 355
Arabic reference : Book 52, Hadith 373

Khaalid bin 'Umayr Radiyallahu 'Anhu and Shaweesa Radiyallahu 'Anhu Reported that 'Umar Radiyallahu 'Anhu instructed 'Utbah bin "Anhu Ghazwaan Radiyallahu 'Anhu that he should go with his companions (who consisted of three hundred mujahideen) towards the 'Ajami lands. And said:
When you reach the boundary of the 'Arabian country, set up camp there". (The reason was that 'Umar Radiyallahu 'Anhu received 10 reports that the 'Ajamis intended attacking the 'Arab lands. In other narrations Yazdajard had asked the 'Ajamis for aid. This was on their path. For this reason 'Umar Radiyallahu 'Anhu sent an army to set up a blockade and seal the way) The army left, and when they reached Marbad Basrah, they saw strange white stones. The people first began asking one another, 'what is this?' The people said it was Basrah. (Basrah in the original language means whitish stones. Subsequently this became the name of the town. As if they had answered that this was also a type of stone). After that they went forward (according to the instructions of 'Umar Radiyallahu 'Anhu) till they reached the small bridge (of the Dajlah). The people said, this is the place (that 'Umar Radiyallahu 'Anhu had chosen), and set up camp there. The narrator narrated the full incident (i.e. the coming of the army from Khuraasaan and the victory of 'Utbah Radiyallahu 'Anhu). (As the intention of Imaam Tirmidhi is to describe the hardships and poverty, which will be mentioned at the end of the narration, he has shortened this narration. 'Utbah Radiyallahu 'Anhu recited a khutbah after the victory, which is mentioned in the 'Arabic commentary. In this khutbah, he mentioned the temporary nature of this world, and that the hereafter is everlasting and eternal etc. After the hamd and thana, he said: "The world is going to come to an end, and it is turning its face and going away. Only so much of the world is left, as when water is used up from a dish, and in the end only a little drop is left in it. You are going towards such a world which is everlasting and which will never come to an end. Therefore it is necessary that you go to such a world with the best you can attain, because it has been shown to us that jahannam - which is

the abode for those who disobey Allah is so deep that if a pebble is thrown into it from the upper portion, it will not reach the bottom after seventy years. This place will be packed with people. How important it is that we take heed at this place. We have also been shown that jannah-which is the abode for those who obey Allah is so vast that the width of its door from one side to the other is the distance of forty years. It will also be filled with people. Therefore adopt only such deeds that will save one from the first abode, and will gain for one entrance in the abode of Allah's Pleasure. After that he mentioned his past condition, "I had witnessed with Rasulullah Sallallahu 'Alayhi Wasallam this conditions that I am from among those seven people who were with Rasulullah Sallallahu 'Alayhi Wasallam. We had nothing with us besides the leaves of trees for eating. Our mouths became bruised by eating it. Incidentally I obtained a sheet, which I shared in half with Sa'd. (Even in this world of distress and difficulty, Allah Ta'aal, blessed them with this reward). There is none among the seven of us who has not been appointed an amir of some place. (Because this group endured many hardships and made many sacrifices before they were appointed amirs, therefore the treatment of their groups was of the best which will be known from the experiences of the Amirs after this) You will in the near future experience the trials of those who will come after this".

حدثنا محمد بن بشار , حدثنا صفوان بن عيسى , حدثنا محمد بن عمرو بن عيسى أبو نعامة العدوي , قال: سمعت خَالِدِ بْنِ عُمَيْرٍ , وشويسًا , أبا الرقاد قالا: بعث عمر بن الخطاب عُتْبَةُ بْنُ غَزْوَانَ وقَالَ انطلق أنت ومن معك , حتى إذا كنتم في أقصى أرض العرب , وأدنى بلاد أرض العجم , فأقبلوا حتى إذا كانوا بالمربد وجدوا هذا المكان , فقالوا: ما هذه؟ هذه البصرة. فساروا حتى إذا بلغوا حيال الجسر الصغير , فقالوا: هاهنا أمرتم , فنزلوا فذكروا الحديث بطوله..

English reference : Book 50, Hadith 356
Arabic reference : Book 52, Hadith 374

Anas Radiyallahu 'Anhu says:

"Rasulullah Sallallahu 'Alayhi Wasallam said: 'I have been threatened in the path at a time when no one else was threatened, and I have been harassed so much that no other person had experienced such harassments. I experienced thirty such nights and days wherein I and Bilaal Radiyallahu 'Anhu did not possess a thing, which a living creature can eat, except for the little that was hidden under the armpit of Bilaal Radiyallahu 'Anhu'".

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: لَقَدْ أُخِفْتُ فِي اللهِ وَمَا يَخَافُ أَحَدٌ، وَلَقَدْ أُوذِيتُ فِي اللهِ وَمَا يُؤْذَى أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلاثُونَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ، وَمَا لِي وَلِبِلالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ، إلا شَيْءٌ يُوَارَيِهِ إِبِطُ بِلالٍ.

English reference : Book 50, Hadith 357
Arabic reference : Book 52, Hadith 375

Anas bin Maalik Radiyallahu 'Anhu reports that:

"At lunch or supper bread and meat did not appear together at the same time on the dastarkhan of Rasulullah Sallallahu 'Alayhi Wasallam, besides at the time of dafaf.

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، لَمْ يَجْتَمِعْ عِنْدَهُ غَدَاءٌ وَلا عَشَاءٌ مِنْ خُبْزٍ وَلَحْمٍ، إلا عَلَى ضَفَفٍ.

English reference : Book 50, Hadith 358
Arabic reference : Book 52, Hadith 376

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Nofal bin lyaas Al Hadhali Radiyallahu 'Anhu says:

"'Abdurrahmaan bin'Awf Radiyallahu'Anhu (who is a Sahaabi from among the 'Ashrah Mubash-sharah) was an associate of ours, and verily he was the best associate. Once we were returning from a place with him. On returning we went with him to his house. When he went home he first took a bath. After he had taken a bath, bread and meat was brought in a big utensil. Upon seeing this 'Abdurrahmaan Radiyallahu 'Anhu began to cry. I asked: 'What happened, why are you crying?'. He began saying: 'Till the demise of Rasulullah Sallallahu 'Alayhi Wasallam, nor did he, nor his family members ever fill their stomachs even if it was only with bread that was made of barley. Now after Rasulullah Sallallahu'Alayhi Wasallam, as far as I can think, this wealthy status of ours is not for any good'.

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي فُدَيْكٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُسْلِمِ بْنِ جُنْدُبٍ، عَنْ نَوْفَلِ بْنِ إِيَاسٍ الْهُذَلِيِّ، قَال: كَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لَنَا جَلِيسًا، وَكَانَ نِعْمَ الْجَلِيسُ، وَإِنَّهُ انْقَلَبَ بِنَا ذَاتَ يَوْمٍ، حَتَّى إِذَا دَخَلْنَا بَيْتَهُ وَدَخَلَ فَاغْتَسَلَ، ثُمَّ خَرَجَ وَأُتَيْنَا بِصَحْفَةٍ فِيهَا خُبْزٌ وَلَحْمٌ، فَلَمَّا وُضِعَتْ بَكَى عَبْدُ الرَّحْمَنِ، فَقُلْتُ لَهُ: يَا أَبَا مُحَمَّدٍ، مَا يُبْكِيكَ؟ فَقَالَ: هَلَكَ رَسُولُ اللهِ صلى الله عليه وسلم، وَلَمْ يَشْبَعْ هُوَ وَأَهْلُ بَيْتِهِ مِنْ خُبْزِ الشَّعِيرِ فَلا أَرَانَا أُخِّرْنَا لِمَا هُوَ خَيْرٌ لَنَا.

English reference : Book 50, Hadith 359
Arabic reference : Book 52, Hadith 377

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باب ماجاء في سن رسول الله صلى الله عليه وسلم

Ibn 'Abbaas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam lived in Makkah for thirteen years. (In these thirteen years) Wahi was revealed (to Rasulullah Sallallahu 'Alayhi Wasallam. After this he made hijrah from Makkah), and lived for ten years in Madinah. He passed away at the age of sixty three.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا زَكَرِيَا بْنُ إِسْحَاقَ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَكَثَ النَّبِيُّ صلى الله عليه وسلم بِمَكَّةَ ثَلاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، وَ بِالْمَدِينَةِ عَشْرًا، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ.

English reference : Book 52, Hadith 362
Arabic reference : Book 53, Hadith 378

Mu'aa-wiyah Radiyallahu 'Anhu once said this in the khutbah:

"Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty three. (The Shaykhayn, i.e.) Abubakr Radiyallahu 'Anhu and 'Umar Radiyallahu 'Anhu also passed away at the age of sixty three years. My age (at the moment) is also sixty three".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ جَرِيرٍ، عَنْ مُعَاوِيَةَ، أَنَّهُ سَمِعَهُ يَخْطُبُ، قَالَ: مَاتَ رَسُولُ اللهِ صلى الله عليه وسلم وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلاثٍ وَسِتِّينَ سنة.

English reference : Book 52, Hadith 363
Arabic reference : Book 53, Hadith 379

'Aayeshah Radiyallahu 'Anha reports:

"Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty three years.

حَدَّثَنَا حُسَيْنُ بْنُ مَهْدِيٍّ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، مَاتَ وَهُوَ ابْنُ ثَلاثٍ وَسِتِّينَ سَنَةً.

English reference : Book 52, Hadith 364
Arabic reference : Book 53, Hadith 380

Ibn 'Abbaas Radiyallahu 'Anhu narrates:

"Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty five years".

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، قَالا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ خَالِدٍ الْحَذَّاءِ، قَالَ: أَنْبَأَنَا عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِصلى الله عليه وسلم، وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

English reference : Book 52, Hadith 365
Arabic reference : Book 53, Hadith 381

Daghfal bin Hanzalah Sadusi Radiyallahu 'Anhu narrates:

"Rasulullah Sallallahu 'Alayhi Wasallam passed away at the age of sixty five years".

53 - The Noble Age Of Sayyidina Rasoolullahباب ماجاء في سن رسول الله صلى الله عليه وسلم

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ أَبَانَ، قَالا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ دَغْفَلِ بْنِ حَنْظَلَةَ: أَنَّ النَّبِيَّ صلى الله عليه وسلم، قُبِضَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ، قَالَ أَبُو عِيسَى: وَدَغْفَلُ، لا نَعْرِفُ لَهُ سَمَاعًا مِنَ النَّبِيِّ صلى الله عليه وسلم، وَكَانَ فِي زَمَنِ النَّبِيِّ صلى الله عليه وسلم.

English reference : Book 52, Hadith 366
Arabic reference : Book 53, Hadith 382

Anas Radiyallahu 'Anhu reports:

"Rasulullah Sallallahu 'Alayhi Wasallam was not of a tall height nor was he short. (According to colour) he was not very white, nor very wheat coloured (dark). His mubaarak hair was not very curly nor very straight (but was slightly curled). He was blessed with prophethood at the age of forty, after that he lived for ten years in Makkah Mukarramah, and ten years in Madinah Munawwarah. At the age of sixty years Rasulullah Sallallahu 'Alayhi Wasallam passed away. At that time he did not have more than twenty white hair in his mubaarak head and beard".

حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الأَنْصَارِيُّ، قَالَ: حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ، يَقُولُ: كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلا بِالْقَصِيرِ، وَلا بِالأَبْيَضِ الأَمْهَقِ، وَلا بِالآدَمِ، وَلا بِالْجَعْدِ الْقَطَطِ، وَلا بِالسَّبْطِ، بَعَثَهُ اللَّهُ تَعَالَى عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ.

English reference : Book 52, Hadith 367
Arabic reference : Book 53, Hadith 383

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، نَحْوَهُ.

Arabic reference : Book 53, Hadith 384

54 - The Death Of Sayyidina Rasoolullah
باب ماجاء في وفاة رسول الله صلى الله عليه وسلم

Anas Radiyallahu 'Anhu narrates:

"The last glimpse I had of Rasulullah Sallallahu 'Alayhi Wasallam was at the time of his last illness on a Monday morning when he lifted the curtain of his house (to take a look at his ummah performing the salaah). At that time his mubaarak face was shining and clear as if it was a page of the Mus-haf (Qur-aan). At that time the people were performing the (fajr) salaah behind Abubakr Radiyallahu 'Anhu. The people began moving back (in happiness after seeing him, thinking that he would come to join them. Before this too on an occasion when Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became ill, Abubakr Radiyallahu 'Anhu led the salaah. When he was recovering he would come and join the congregational prayer). Rasulullah Sallallahu 'Alayhi Wasallam made a sign to the people to remain in their places. Rasulullah Sallallahu 'Alayhi Wasallam passed away on that day".

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَغَيْرُ وَاحِدٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ صلى الله عليه وسلم، كَشْفُ السِّتَارَةِ يَوْمَ الاثْنَيْنِ، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ، وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ، فَكَادَ النَّاسُ أَنْ يَضْطَرِبُوا، فَأَشَارَ إِلَى النَّاسِ أَنِ اثْبُتُوا، وَأَبُو بَكْرٍ يَؤُمُّهُمْ وَأَلْقَى السِّجْفَ، وَتُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم مِنْ آخِرِ ذَلِكَ الْيَوْمِ.

English reference : Book 53, Hadith 368
Arabic reference : Book 54, Hadith 385

'Aayeshah Radiyallahu 'Anha relates that at the time of the death of Rasulullah Sallallahu'Alayhi Wasallam, she gave him support with her chest, or she said with her lap. He asked for a container to urinate in. He urinated therein. Thereafter he passed away.

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا سُلَيْمُ بْنُ أَخْضَرَ، عَنِ ابْنِ عَوْنٍ، عَنِ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ مُسْنِدَةً النَّبِيَّ صلى الله عليه وسلم، إِلَى صَدْرِي أَوْ قَالَتْ: إِلَى حِجْرِي فَدَعَا بِطَسْتٍ لِيَبُولَ فِيهِ، ثُمَّ بَالَ، فَمَاتَ.

English reference : Book 53, Hadith 369
Arabic reference : Book 54, Hadith 386

Qaasim bin Muhammad Radiyallahu 'Anhu reports that 'Aayeshah Radiyallahu 'Anha said:

"I had seen Rasulullah Sallallahu 'Alayhi Wasallam at the time of his death, a cup of water was near him. He was putting his hands in the cup and wiping his face with it. (At the time of intense heat and unrest it calms one). Then he was reciting: 'O Allah help me in the difficulties of death'"

حَدَّثَنَا قُتَيْبَةُ , حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ مُوسَى بْنِ سَرْجِسَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم، وَهُوَ بِالْمَوْتِ وَعِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ يَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى مُنْكَرَاتِ أَوْ قَالَ: عَلَى سَكَرَاتِ الْمَوْتِ.

English reference : Book 53, Hadith 370
Arabic reference : Book 54, Hadith 387

'Aayeshah Radiyallahu 'Anaha narrates:

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"After witnessing the difficulties experienced by Rasulullah Sallallahu 'Alayhi Wasallam, I do not doubt that anyone does not experience difficulties at the time of death".

حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ، قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَلاءِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، قَالَتْ: لا أَغْبِطُ أَحَدًا بِهَوْنِ مَوْتٍ بَعْدَ الَّذِي رَأَيْتُ مِنْ شِدَّةِ مَوْتِ رَسُولِ اللهِ صلى الله عليه وسلم.

English reference : Book 53, Hadith 371
Arabic reference : Book 54, Hadith 388

'Aayesh Radiyallahu 'Anha narrates:

"After the demise of Rasulullah Sallallahu 'Alayhi Wasallam, a disagreement arose (between the Sahaabah) regarding the burial. (Some perferred the Masjidun Nabawi, Some because of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam's attachment to the Sahaabah, said the Baqi. Some said he should be buried next to his great grandfather, Ebrahim, 'Alayhi Salaam. Some said at his birth place in Makkah Mukarramah. etc.) Abubakr Radiyallahu 'Anhu thereupon said: 'I heard something from Rasulullah Sallallahu 'Alayhi Wasallam which I did not forget (and remember very well). The death of the ambiyaa occurs in the very place where their burial is desired. Hence bury Rasulullah Sallallahu 'Alayhi Wasallam at the place of his deathbed (where his death occurred)'"

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاءِ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ وَهُوَ ابْنُ الْمُلَيْكِيِّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَمَّا قُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم، اخْتَلَفُوا فِي دَفْنِهِ، فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللهِ صلى الله عليه وسلم، شَيْئًا مَا نَسِيتُهُ، قَالَ: مَا قَبَضَ اللَّهُ نَبِيًّا إِلا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ، ادْفِنُوهُ فِي مَوْضِعِ فِرَاشِهِ.

English reference : Book 53, Hadith 372
Arabic reference : Book 54, Hadith 389

Ibn 'Abbaas Radiyallahu 'Anhu and 'Aayeshah Radiyallahu 'Anha report:

"After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Siddiqe Radiyallahu 'Anhu came and kissed the forehead of Rasuluilah Sallallahu 'Alayhi Wasallam".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وعياش العنبرى , وسوار بن عبد الله , وغير واحد , قالوا: أخبرنا يحيي بن سعيد , عن سفيان الثورى , عن موسى بن أبي عائشة , عن عبيد الله , عن ابن عباس وعائشة: أن أبا بكر قبل النبي صلى الله عليه وسلم بعدما مات.

English reference : Book 53, Hadith 373
Arabic reference : Book 54, Hadith 390

'Aayeshah Radiyallahu 'Anha says that:

"After the death of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu entered, kissed him on his lower forehead (between the eyes), and put his hands on the shoulders of Rasulullah Sallallahu 'Alayhi Wasallam and said: 'Waa nabiyyaah', He lifted his head bent and kissed the forehead again and said: waa khalilaah.'"

حدثنا نصر بن علي الجهضمي، حدثنا مرحوم بن عبد العزيز العطار، عن يزيد بن بابنوس، عن عائشة أن أبا بكر دخل على النبي صلى الله عليه وسلم بعد وفاته فوضع فمه بين عينيه، ووضع يديه على ساعديه، وقال: وانبياه , واصفياه، واخليلاه.

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English reference : Book 53, Hadith 374
Arabic reference : Book 54, Hadith 391

Anas Radiyallahu 'Anhu reports:

"The day Nabi Sallallahu 'Alayhi Wasallam came to Madinah, everything in Madinah became illuminated. (When the anwaar increased, it could be felt. In the dark nights of Ramadaan many a time because of the intensity of the anwaaraat (illuminations), a natural illumination, was felt). The day when Rasulullah Sallallahu 'Alayhi Wasallam passed away, 'everything of Madinah became dark. We had not yet dusted off the dust from our hands after the burial of Rasulullah Sallallahu 'Alayhi Wasallam when we began to feel the change in our hearts."

حَدَّثَنَا بِشْرُ بْنُ هِلالٍ الصَّوَّافُ الْبَصْرِيُّ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ: لَمَّا كَانَ الْيَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللهِ صلى الله عليه وسلم الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا أَيْدِيَنَا مِنَ التُّرَابِ، وَإِنَا لَفِي دَفْنِهِ صلى الله عليه وسلم، حَتَّى أَنْكَرْنَا قُلُوبَنَا.

English reference : Book 53, Hadith 375
Arabic reference : Book 54, Hadith 392

'Aayeshah Radiyallahu 'Anha said:

"Rasulullah Sallalllahu 'Alayhi Wasallam passed away on a Monday".

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ، قَالَ: حَدَّثَنَا عَامِرُ بْنُ صَالِحٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ الاثْنَيْنِ.

English reference : Book 53, Hadith 376
Arabic reference : Book 54, Hadith 393

It is narrated from Imaam Muhammad Al-Baaqir Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam passed away on Monday. This day and the day of Tuesday was spent in preparation for the burial. Rasulullah Sallallahu 'Alayhi Wasallam was buried on that night. (The night between Tuesday and Wednesday) Sufyaan who is a narrator of this hadith says:

''Only this has been mentioned in the narration of Imaam Baaqir Radiyallahu 'Anhu''. In other narrations it is stated that in the later portion of the night the sound of spades were heard.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ: قُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ الاثْنَيْنِ فَمَكَثَ ذَلِكَ الْيَوْمَ وَلَيْلَةَ الثُّلاثَاءِ، وَدُفِنَ مِنَ اللَّيْلِ، وَقَالَ سُفْيَانُ: وَقَالَ غَيْرُهُ: يُسْمَعُ صَوْتُ الْمَسَاحِي مِنْ آخِرِ اللَّيْلِ.

English reference : Book 53, Hadith 377
Arabic reference : Book 54, Hadith 394

Abi Salamah bin 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu said:

"Rasulullah Sallallahu'Alayhi Wasallam passed away on a Monday, and was buried on a Tuesday".

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: تُوُفِّيَ رَسُولُ اللهِ صلى الله عليه وسلم يَوْمَ الاثْنَيْنِ، وَدُفِنَ يَوْمَ الثُّلاثَاءِ.

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ.

54 - The Death Of Sayyidina Rasoolullah باب ماجاء في وفاة رسول الله صلى الله عليه وسلم

English reference : Book 53, Hadith 378
Arabic reference : Book 54, Hadith 395

Saalim bin 'Ubayd Radiyallahu 'Anhu, a sahaabi narrates:

"Rasulullah Sallallahu 'Alayhi Wasallam became unconscious (many times) during his (last) illness. When he became conscious he would ask: 'Is it already time for salaah?' When they replied yes, he would say: 'Instruct Bilaal to call out the adhaan, and instruct Abubakr to lead the salaah'. This happened a few times.(He said this because he was too ill to go to the masjid. Sayyidinia Abubakr Radiyallahu 'Anhu was naturally soft-natured. Many a time he would weep easily. Sayyiditina 'Aayesha Radiallallahu 'Anha knew her fathers relationship with Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam and that he would not be able to withstand the absence of Sayyidina Rasulullah Sallallahu'Alayhi Wasallain. Therefore 'Aayeshah Radiyallahu 'Anha made a request. 'My father has a soft heart. If he is going to stand on your place and lead the salaah, he will begin to weep, and will not be able to lead the salaah. Therefore, request someone else to lead the salaah'. In this manner after 'Aayeshah Radiyallahu 'Anha had made several requests;- Rasulullah Sallallahu 'Alayhi Wasallam replied: 'Do you wish to become of those women in the incident of Yusuf ('Alayhis Salaam). Instruct Abubakr to lead the salaah'. (The 'ulama have given their opinions on the saying of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam that. 'You are like the women of Yusuf 'Alayhis Salaam'. The first is that by you 'Aayeshah Radiyallahu 'Anha is meant, and by women only Zulaykha is meant. The plural is used as a mark of respect. According to this saying. (a.) The example is given of stressing on talking of things that are of no value, like Zulaykha stressed Yusuf 'Alayhis Salaam to do something which was unadvisable and improper. In the same manner you are stressing on a thing which is out of place and incorrect. (b.) just as Zulaykha invited those women who tormented her, outwardly it was an invitation, but the actual reason was that they see the handsomeness and beauty of Yusuf 'Alayhis Salaam and will excuse this wickedness of hers. In the sane manner Sayyiditina 'Aayeshah Radiyallahu 'Anha outwardly said this that Sayyidina Abubakr Radiyallahu 'Anhu is soft-natured. He will not be able to stand on your place (in salaah), but she had this in mind, as mentioned by her on another occasion that: "What made me repeat this to Rasulullah Sallallahu 'Alayhi Wasallam, was that according to me the people would never like such a person, who stands on the place of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, and will think of him as unlucky and unfortunate".

The second explanation is that by 'you', Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyiditina Hafsah Radiyallahu 'Anha are meant, and by the women of Yusuf 'Alayhis Salaam, those women are meant who were invited by Zulaykha. According to this saying too, the following is said: (a.) The example is given on useless talk that both Sayyiditina 'Aayeshah Radiyallahu 'Anha and Sayyiditina Hafsah Radiyallahu 'Anha were stressing something that was improper. In some narrations it is also mentioned that Sayyiditina Hafsah Radiyallahu 'Anha stressed on the same thing. (b.) This similarity is to show and stress on a thing that is not in the heart. Sayyiditina 'Aayeshah Radiyallahu 'Anha had in mind, that if the people see Sayyidina Abubakr Radiyallahu 'Anhu standing on the place of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam, they will begin to have evil thoughts of Sayyidina Abubakr Radiyallahu'Anhu being very unfortunate and unlucky. She also persuaded Sayyiditina Hafsah Radiyallahu 'Anha, the daughter of Sayyidina 'Umar Radiyallahu 'Anhu to think alike and side with her, and that Sayyiditina Hafsah Radiyallahu 'Anha may feel the greatness for her father Sayyidina Umar Radiyallahu'Anhu, and may also fancy that he would fulfil the position of a successor. Therefore Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam described to her the similitude of the women of Yusuf 'Alayhis Salaam. They outwardly declared their approval of Zulaykha's behaviour with Yusuf 'Alayhis Salaam, but secretly each one tried to attract Yusuf 'Alayhis Salaam towards themselves. Some of the 'ulama have given other reasons too. Since this is a lengthy hadith, the commentary is being mentioned briefly here. The translation of the remaining portion of this hadith will be mentioned later, where

necessary. an explanation is also given. In some narrations it has also been mentioned that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said that Allah Ta'aala and the Muslims would not accept anyone else besides Sayyidina Abubakr Radiyallahu 'Anhu.

Carrying out the instructions of Rasulullah Sallallahu 'Alayhi Wasallam, Abubakr Radiyallahu 'Anhu led the salaah. (He performed seventeen salaahs till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam. This incident which is mentioned above began on a Thursday evening. On Thursday the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam became worse. All this took place at the time of 'eshaa on Friday night (Thursday night in common usage). From this salaah onwards Sayyidina Abubakr Radiyallahu 'Anhu began leading the prayers. Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam passed away on a Monday just before midday. Therefore the total number of salaah led by Sayyidina Abubakr Radiyallahu 'Anhu till the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam is seventeen prayers, which Sayyidina Abubakr Radiyallahu 'Anhu performed continuously. According to this humble servant the illness of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had begun long before this, hence Sayyidina Abubakr Radiyallahu 'Anhu had led the salaah on a number of occasions.)

Once during the illness, Rasulullah Sallallahu 'Alayhi Wasallam felt a bit well during the time of salaah. He asked if there was anyone who could support him till the masjid, Barirah and another person offered themselves, held him by his mubaarak hands and took him to the masjid. Abubakr Radiyallahu 'Anhu sensing the arrival of Rasulullah Sallallahu 'Alayhi Wasallam, thought of moving back. Rasulullah Sallallah 'Alayhi Wasallam signaled him to remain there. Abubakr Radiyallahu 'Anhu completed the salaah. After that Rasulullah Sallallahu 'Alayhi Wasallam passed away. (He passed away on a Monday).

It is apparent what difficulties and hardships the Sahaabah Radiyallahu 'Anhum experienced at this time, also bearing in mind the mischief of the munaafiqeen-hypocrites and enemies. The upkeep and safeguarding of the garden that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam nurtured for twenty three years. Together with all this the passing away of the blessed and noble personality of Sayyidina Rasulullah Sallallahu'Alayhi Wasallam, who was so beloved, for whom the Sahaabah Radiyallahu 'Anhum had sacrificed their homes, family and relatives. On this morning it seemed that he was recovering, actually he was sustaining it and not recovering. After the death of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam the news spread quickly, but many people could not believe it. Therefore, 'Umar (a respected and strong hearted person with all the virtues, courage, tolerance etc. could not bear it, and in this state unsheathed his sword and stood up and) began saying, "I swear by Allah that Rasulullah Sallallahu 'Alayhi Wasallam has not passed away. The person saying Rasulullah Sallallahu'Alayhi Wasallam had passed away. I will severe that person's head with my sword". He (Saalim) said, the people were ummis (unlettered-they did read or write), nor was there a nabi among them before this, therefore all those present kept silent. They (the Sahaabah) said to Saalim go to the companion of Rasulullah Sallallahu 'Alayhi Wasallam and call him.

(He is the only one that will bring the boat to shore at this stormy period. Sayyidina Abubakr Radiyallahu 'Anhu after seeing that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam was feeling better had taken leave from Sayyidina Rasulullah Sallallahu'Alayhi Wasallam to go and visit his family which was about the distance of a mile away). I went to Abubakr (Radiyallahu 'Anhu) in the state of shock and tears were flowing from my eyes. At that time he was in the masjid. Upon seeing my state asked: 'Did Rasulullah (Sallallahu 'Alayhi Wasallam) pass away? I conveyed the news to him and also said to him that 'Umar had said, if he heard anyone saying Rasulullah (Sallallahu 'Alayhi Wasallam) has died, he would cut off that person's head with that sword of his. Abubakr said, "Let's go". I went with him. He reached the house while the people were gathering around Rasulullah (Sallallahu 'Alayhi Wasallam). He said: 'O people, make way for me'. The people made way for him. He gave a deep look at the mubaarak face of Rasulullah Sallallahu 'Alayhi Wasallam and kissed his forehead, then recited this aayah:

"Lo! thou will die, and lo! they will die..." - Surah Zumur, 30.

Then they (Sahaabah Radiyallahu 'Anhum) asked: 'O Companion (Abubakr Radiyallahu 'Anhu) of Rasulullah (Sallallahu 'Alayhi Wasallam) has Rasulullah (Sallallahu 'Alayhi Wasallam) really passed away?' He replied: 'Yes'. Now they accepted. (After that they asked him other questions, because in every question there was a peculiarity.) They said: 'O Companion of Rasulullah (Sallallahu 'Alayhi Wasallam), should janaazah salaah be performed for Rasulullah?' He replied: 'Yes'. They said: 'And how?' He said: 'A group at a time enter the room and perform the janazah salaah individually without jamaa'ah, and return. In this manner all will perform this salaah'. They (the Sahaabah) asked. 'O Companion of Rasulullah (Sallallahu 'Alayhi Wasallam) shall Rasulullah Sallallahu 'Alayhi Wasallam be buried?' He replied: 'Yes' They inquired: 'Where?' He replied: 'At the spot where Allah had taken his ruh. Verily'Allah Ta'aala has not taken his ruh but at a venerated place'. They (Sahaabah) knew he said the truth (and became satisfied with all the answers). Thereafter he instructed the family of his (Rasulullah Sallallahu'Alayhi Wasallam's) father to carry out the tajheez and takfeen.

(Sayyidina 'Ali, Sayyidina Fadl bin 'Abbaas, Sayyidina Usaamah and Sayyidina Shaqraan,-the slave of Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam-Radiyallahu 'Anhum carried out the tajheez and takfeen.)

(And to safeguard Islaam and keep away differences and controversies, he suggested a person should be chosen, and all matters referred to him. In one narration it is stated that when Sayyidina 'Umar Radiyallahu 'Anhu unsheathed his sword and was saying, "The one who says that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has passed away, I will cut off his head". Sayyidina Abubakr Radiyallahu 'Anhu cautioned him and delivered a khutbah wherein he recited the aayah of the Qur-aan: "Muhammad is but a messenger, messengers (the like of whom) have passed away before him..." - Surah Aali 'Imraan, 144.

Thereafter he said the one who worshipped Muhammad Sallallahu 'Alayhi Wasallam should know that Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam had passed away, the one who worships Allah, let him know that Allah is living and will live for ever. When the people heard Sayyidina Abubakr Radiyallahu 'Anhu delivering the khutbah, they all attentively turned their attention towards the mimbar. In a narration it is stated, that Abubakr Radiyallah 'Anhu said in this khutbah, it is now necessary to choose a person who shall keep up and guard the deen. Every person should give his view.)

The Muhaajireen got together and discussed the matter. They said: 'Lets go to our brothers from among the Ansaar and include them in this matter. The Ansaar said: 'we shall have an amir, and the Muhaajireen, shall have an amir (Upon that Sayyidina Abubakr Radiyallahu 'Anhu narrated the saying of Sayyidina Rasulullah Sallallhu 'Alayhi Wasallam that the amirs are from the Quraysh) 'Umar ibnul Khattaab Radiyallahu 'Anhu said: 'Who is that person who in one instance possesses these three virtues Whom Allah Ta'aala has mentioned Qur-aan thus: "...(1) the second of two; when they two were in the cave, (2) when he said unto his comrade: Grieve not. (3) Lo! Allah is with us..." - Surah Taubah40.

Also other virtues. These three should also be such that they are of the highest order: (l.) To have unity and a close relationship with Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and have assisted him when he was alone. (2.) Allah Ta'aala addresses him as the Companion of Sayyidina Rasululah Sallallahu 'Alayhi Wasallam'. (3) Be in the company of Allah, as Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam has said to him that 'Allah is with us'. At that time both Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu were there, regarding which Sayyidina Rasulullah Sallallahu 'Alayhi Wasallam said: 'Allah is with us.' Sayyidina'Umar Radiyallahu 'Anhu said: 'You say, who are these two persons that are mentioned in the aayah. How great are these two personalities?' i.e. Who can be a greater personality than Sayyidina Rasulullah Sallallahu Alayhi Wasallam and Sayyidina Abubakr Radiyallahu 'Anhu? Besides this they discussed other matters too, which have been mentioned in

the narrations. In one hadith it is stated Sayyidina 'Umar Radiyallahu 'Anhu said: 'O Ansaar, do you know that Rasulullah Sallallahu'Alayhi Wasallam instructed Abubakr to stand on his musallaa (place of prayer)? During the time of his illness he instructed Abubakr to lead the prayers? Who amongst you has the heart to remove such a person from the imaamah, whom Rasululllah Sallallahu 'Alayhi Wasallam appointed as an Imaam'. The Ansaar said: 'We seek refuge in Allah. We cannot by pass Abubakr'

Thereafter 'Umar Radiyallahu 'Anhu offered him his hand and made bay'ah (allegiance). All the people (present at Saqifah whole heartedly and with eagerness) also made bay'ah on the hands of Abubakr Radiyallahu 'Anhu.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ، قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدَ، عَنْ نُبَيْطِ بْنِ شَرِيطٍ، عَنْ سَالِمِ بْنِ عُبَيْدٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: أُغْمِيَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، فِي مَرَضِهِ فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلالا فَلْيُؤَذِّنْ، وَمُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ للنَّاسِ أَوْ قَالَ: بِالنَّاسِ، قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ، فَأَفَاقَ، فَقَالَ: حَضَرَتِ الصَّلاةُ؟ فَقَالُوا: نَعَمْ فَقَالَ: مُرُوا بِلالا فَلْيُؤَذِّنْ، وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي رَجُلٌ أَسِيفٌ، إِذَا قَامَ ذَلِكَ الْمَقَامَ بَكَى فَلا يَسْتَطِيعُ، فَلَوْ أَمَرْتَ غَيْرَهُ، قَالَ: ثُمَّ أُغْمِيَ عَلَيْهِ فَأَفَاقَ فَقَالَ: مُرُوا بِلالا فَلْيُؤَذِّنْ، وَمُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَإِنَّكُنَّ صَوَاحِبُ أَوْ صَوَاحِبَاتُ يُوسُفَ، قَالَ: فَأُمِرَ بِلالٌ فَأَذَّنَ، وَأُمِرَ أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، ثُمَّ إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم، وَجَدَ خِفَّةً، فَقَالَ: انْظُرُوا لِي مَنْ أَتَّكِئُ عَلَيْهِ، فَجَاءَتْ بَرِيرَةُ، وَرَجُلٌ آخَرُ، فَاتَّكَأَ عَلَيْهِمَا فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَنْكُصَ فَأَوْمَأَ إِلَيْهِ أَنْ يَثْبُتَ مَكَانَهُ، حَتَّى قَضَى أَبُو بَكْرٍ صَلاتَهُ..

ثُمَّ إِنَّ رَسُولَ اللهِ صلى الله عليه وسلم قُبِضَ، فَقَالَ عُمَرُ: وَاللَّهِ لا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قُبِضَ إِلا ضَرَبْتُهُ بِسَيْفِي هَذَا، قَالَ: وَكَانَ النَّاسُ أُمِّيِّينَ لَمْ يَكُنْ فِيهِمْ نَبِيٌّ قَبْلَهُ، فَأَمْسَكَ النَّاسُ، فَقَالُوا: يَا سَالِمُ، انْطَلِقْ إِلَى صَاحِبِ رَسُولِ اللهِ صلى الله عليه وسلم فَادْعُهُ، فَأَتَيْتُ أَبَا بَكْرٍ وَهُوَ فِي الْمَسْجِدِ فَأَتَيْتُهُ أَبْكِي دَهِشًا، فَلَمَّا رَآنِي، قَالَ: أَقُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قُلْتُ: إِنَّ عُمَرَ، يَقُولُ: لا أَسْمَعُ أَحَدًا يَذْكُرُ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم قُبِضَ إِلا ضَرَبْتُهُ بِسَيْفِي هَذَا، فَقَالَ لِي: انْطَلِقْ، فَانْطَلَقْتُ مَعَهُ، فَجَاءَ هُوَ وَالنَّاسُ قَدْ دَخَلُوا عَلَى رَسُولِ اللهِ صلى الله عليه وسلم، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَفْرِجُوا لِي، فَأَفْرَجُوا لَهُ فَجَاءَ حَتَّى أَكَبَّ عَلَيْهِ وَمَسَّهُ، فَقَالَ: إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ، ثُمَّ قَالُوا: يَا صَاحِبَ رَسُولِ اللهِ صلى الله عليه وسلم، أَقُبِضَ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: نَعَمْ، فَعَلِمُوا أَنْ قَدْ صَدَقَ، قَالُوا: يَا صَاحِبَ رَسُولِ اللهِ صلى الله عليه وسلم، أَيُصَلَّى عَلَى رَسُولِ اللهِ؟ قَالَ: نَعَمْ، قَالُوا: وَكَيْفَ؟ قَالَ: يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ، وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، ثُمَّ يَدْخُلُ قَوْمٌ فَيُكَبِّرُونَ وَيُصَلُّونَ وَيَدْعُونَ، ثُمَّ يَخْرُجُونَ، حَتَّى يَدْخُلَ النَّاسُ، قَالُوا: يَا صَاحِبَ رَسُولِ اللهِ صلى الله عليه وسلم، أَيُدْفَنُ رَسُولُ اللهِ صلى الله عليه وسلم؟ قَالَ: نَعَمْ، قَالُوا: أَيْنَ؟ قَالَ: فِي الْمَكَانِ الَّذِي قَبَضَ اللَّهُ فِيهِ رُوحَهُ، فَإِنَّ اللَّهَ لَمْ يَقْبِضْ رُوحَهُ إِلا فِي مَكَانٍ طَيِّبٍ فَعَلِمُوا أَنْ قَدْ صَدَقَ، ثُمَّ أَمَرَهُمْ أَنْ يَغْسِلَهُ بَنُو أَبِيهِ، وَاجْتَمَعَ الْمُهَاجِرُونَ يَتَشَاوَرُونَ، فَقَالُوا: انْطَلِقْ بِنَا إِلَى إِخْوانِنَا مِنَ الأَنْصَارِ نُدْخِلُهُمْ مَعَنَا فِي هَذَا الأَمْرِ، فَقَالَتِ الأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: مَنْ لَهُ مِثْلُ هَذِهِ الثَّلاثِ ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا مَنْ هُمَا؟ قَالَ: ثُمَّ بَسَطَ يَدَهُ فَبَايَعَهُ وَبَايَعَهُ النَّاسُ بَيْعَةً حَسَنَةً جَمِيلَةً.

English reference : Book 53, Hadith 379
Arabic reference : Book 54, Hadith 396

54 - The Death Of Sayyidina Rasoolullah باب ماجاء في وفاة رسول الله صلى الله عليه وسلم

Anas Radiyallahu 'Ahu reports that when Rasulullah Sallallahu 'Alayhi Wasallam was experiencing severe illness, Faatimah Radiyallahu 'Anha said:

"Haai, the sickness of my father". Nabi Sallallahu 'Alayhi Wasallam thereupon said: "After this day your father will not experience any difficulties. Verily that inevitable thing has descended on your father today i.e. death-which till the day of qiyaamah will not be averted by anyone".

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الزُّبَيْرِ، شَيْخٌ بَاهِلِيٌّ قَدِيمٌ بَصْرِيٌّ قَالَ: حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: لَمَّا وَجَدَ رَسُولُ اللهِ صلى الله عليه وسلم، مِنْ كُرَبِ الْمَوْتِ مَا وَجَدَ، قَالَتْ فَاطِمَةُ: وَاكَرْبَاهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: لا كَرْبَ عَلَى أَبِيكِ بَعْدَ الْيَوْمِ، إِنَّهُ قَدْ حَضَرَ مِنْ أَبِيكِ مَا لَيْسَ بِتَارِكٍ مِنْهُ أَحَدًا الْمُوافَاةُ يَوْمَ الْقِيَامَةِ.

English reference : Book 53, Hadith 380
Arabic reference : Book 54, Hadith 397

Ibn 'Abbaas Radiyallahu 'Anhu said:

"Rasulullah Sallallahu 'Alayhi Wasallam said: 'The person that loses two infants, then Allah in return will surely grant that person entrance into Jannah!'. 'Aayeshah Radiyallahu 'Anha asked: 'The one who has lost only one infant from among your ummah?' He replied: 'The one that loses only one infant shall also be forgiven'. 'Aayeshah Radiyallahu 'Anha then inquired: 'What of those who have not lost any children from among your ummah?' He replied: 'I shall be an asset for him in the hereafter, because the loss due to my death shall be felt more than one's family and children'".

حَدَّثَنَا أَبُو الْخَطَّابِ زِيَادُ بْنُ يَحْيَى الْبَصْرِيُّ، وَنَصْرُ بْنُ عَلِيٍّ، قَالا: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ بَارِقٍ الْحَنَفِيُّ، قَالَ: سَمِعْتُ جَدِّي أَبَا أُمِّي سِمَاكَ بْنَ الْوَلِيدِ يُحَدِّثُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ، يُحَدِّثُ أَنَّهُ سَمِعَ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: مَنْ كَانَ لَهُ فَرَطَانِ مِنْ أُمَّتِي أَدْخَلَهُ اللَّهُ تَعَالَى بِهِمَا الْجَنَّةَ، فَقَالَتْ عَائِشَةُ: فَمَنْ كَانَ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: وَمَنْ كَانَ لَهُ فَرَطٌ يَا مُوَفَّقَةُ قَالَتْ: فَمَنْ لَمْ يَكُنْ لَهُ فَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ: فَأَنَا فَرَطٌ لأُمَّتِي، لَنْ يُصَابُوا بِمِثْلِي.

English reference : Book 53, Hadith 381
Arabic reference : Book 54, Hadith 398

55 - The Legacy Of Sayyidina Rasoolullah
باب ماجاء في ميراث رسول الله صلى الله عليه وسلم

'Amr bin Al Haarith Radiyallahu 'Anhu, the brother of Ummul Mumineen Juwayriyyah Radiyallahu 'Anha says that Rasulullah Sallallahu 'Alayhi Wasallam left in his assets only weapons, a mule which he used as a conveyance, and some land, which he had declared sadaqah.

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَخِي جُوَيْرِيَةَ لَهُ صُحْبَةٌ، قَالَ: مَا تَرَكَ رَسُولُ اللهِ صلى الله عليه وسلم إِلا سِلاحَهُ، وَبَغْلَتَهُ، وَأَرْضًا جَعَلَهَا صَدَقَةً.

English reference : Book 54, Hadith 382
Arabic reference : Book 55, Hadith 399

Abu Hurayrah Radiyallahu 'Anhu reports that Faatimah (Radiyallahu 'Anha) came to Abubakr (Siddique Radiyallahu 'Anhu) and asked him who his heirs were. He replied:

"My wife and children". (Faatimah Radiyallahu 'Anha asked:) "Then why did I not become heir to my fathers estate?" Abubakr (Siddique Radiyallahu 'Anhu) Said: "I heard the command of Rasulullah Sallallhu 'Alayhi Wasallam, that we do not leave any heirs. But (I being a guardian of the waqf) for those whom Rasulullah Sallallahu 'Alayhi Wasallam had decreed a daily allowance, I will continue to grant it. And on whom Rasulullah Sallallahu 'Alayhi Wasallam used to spend. I will continue to spend".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: جَاءَتْ فَاطِمَةُ إِلَى أَبِي بَكْرٍ، فَقَالَتْ: مَنْ يَرِثُكَ؟ فَقَالَ: أَهْلِي وَوَلَدِي، فَقَالَتْ: مَا لِي لا أَرِثُ أَبِي؟ فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: لا نُورَثُ، وَلَكِنِّي أَعُولُ مَنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم، يَعُولُهُ، وَأُنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللهِ صلى الله عليه وسلم يُنْفِقُ عَلَيْهِ.

English reference : Book 54, Hadith 383
Arabic reference : Book 55, Hadith 400

Abul Bakhtari (Sa'eed bin Fayruz At-taa-ee) reports that both 'Abbaas Radiyallhu 'Anhu and Ali Radiyallahu 'Anhu went to 'Umar Radiyallahu 'Anhu, during his reign of khilaafah. Each saying to his companion that you are like that, and you like that. 'Umar Radiyallahu 'Anh said to Talhah Radiyallahu 'Anhu, Zubayr Radiyallahu 'Anhu, 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu and Sa'd bin Abi Waqqaas Radiyallahu 'Anhu who were among the great Sahaabah, that I make you a witness and ask you with an oath to Allah, that did you not hear Rasulullah Sallallhu 'Alayhi Wasallam say:

"All the possessions of a nabi are sadaqah, beside that which he used to feed his family. We the ambiyaa do not leave behind any heirs. This hadith also has a story (Which is being shortened here)".

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، أَنَّ الْعَبَّاسَ، وَعَلِيًّا، جَاءَا إِلَى عُمَرَ يَخْتَصِمَانِ، يَقُولُ كُلُّ وَاحِدٍ مِنْهُمَا لِصَاحِبِهِ: أَنْتَ كَذَا، أَنْتَ كَذَا، فَقَالَ عُمَرُ، لِطَلْحَةَ، وَالزُّبَيْرِ، وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدٍ: أَنْشُدُكُمْ بِاللَّهِ أَسَمِعْتُمْ رَسُولَ اللهِ صلى الله عليه وسلم، يَقُولُ: كُلُّ مَالِ نَبِيٍّ صَدَقَةٌ، إِلا مَا أَطْعَمَهُ، إِنَّا لا نُورَثُ؟ وَفِي الْحَدِيثِ قِصَّةٌ.

English reference : Book 54, Hadith 384

55 - The Legacy Of Sayyidina Rasoolullahباب ماجاء في ميراث رسول الله صلى الله عليه وسلم

Arabic reference : Book 55, Hadith 401

'Aayeshah Radiyallahu 'Anha says that Rasulullah Sallallhu 'Alayhi Wasallam said:

"We have no heirs. What we (the ambiyaa) leave is sadaqah"

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ أُسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا نُورَثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ.

English reference : Book 54, Hadith 385
Arabic reference : Book 55, Hadith 402

Abu Hurayrah Radiyallahu 'Anhu says that Rasulullah Sallallahu 'Alayhi Wasallam said:

"My heirs must not distribute Dinars and Dirhams. From my assets, after deducting the expenditure of my women (family), and the 'aamils (workers). whatever is left over must be given in sadaqah".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: لا يَقْسِمُ وَرَثَتِي دِينَارًا وَلا دِرْهَمًا، مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ.

English reference : Book 54, Hadith 386
Arabic reference : Book 55, Hadith 403

Maalik bin Aws bin Al-Hadthaan says:

"I attended the assembly of 'Umar Radiyallahu 'Anhu, At that time 'Abdurrahmaan bin 'Awf Radiyallahu 'Anhu and Sa'd bin Abi Waqqaas Radiyallahu 'Anhu were also present. (After a little while) 'Abbaas Radiyaalhu 'Anhu and Ali Radiyallahu 'Anhu came to solve a disagreement. 'Umar Radiyallhu 'Anhu said to them: 'I swear an oath by the One with whose command the skies and earth function, and I ask you, do you know of the saying of Rasulullah Sallallhu 'Alayhi Wasallam that we (the ambiyaa-prophets), do not make anybody our heirs. Whatever wealth we leave behind, is all left as sadaqah'. All those present replied: 'Verily true'. This hadith has a long story".

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلالُ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، قَالَ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، قَالَ: دَخَلْتُ عَلَى عُمَرَ فَدَخَلَ عَلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَطَلْحَةُ، وَسَعْدٌ، وَجَاءَ عَلِيٌّ، وَالْعَبَّاسُ، يَخْتَصِمَانِ، فَقَالَ لَهُمْ عُمَرُ: أَنْشُدُكُمْ بِالَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: لا نُورَثُ، مَا تَرَكْنَاهُ صَدَقَةٌ، فَقَالُوا: اللَّهُمَّ نَعَمْ وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

English reference : Book 54, Hadith 387
Arabic reference : Book 55, Hadith 404

'Aayeshah Radiyallahu 'Anha says:

"Rasulullah Sallallahu 'Alayhi Wasallam did not leave behind Dinars, nor Dirhams, nor goats nor camels. (The narrator of this hadith) said, I am in doubt if she had mentioned male or female slaves"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ ابْنِ بَهْدَلَةَ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَائِشَةَ، قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ صلى الله عليه وسلم دِينَارًا وَلا دِرْهَمًا وَلا شَاةً وَلا بَعِيرًا، قَالَ: وَأَشُكُّ فِي الْعَبْدِ وَالأَمَةِ.

English reference : Book 54, Hadith 388
Arabic reference : Book 55, Hadith 405

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'Abdullah bin Mas'ud Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said:

"The one that has seen me in one's dream, has really seen me, as the shaytaan cannot impersonate me".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم، قَالَ: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُ بِي.

Sunnah.com reference : Book 56, Hadith 1
English reference : Book 55, Hadith 389
Arabic reference : Book 56, Hadith 406

Abu Hurayrah Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said:

"The one who sees me in one's dream, has actually seen me, because the shaytaan cannot imitate my person".

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لا يَتَصَوَّرُ أَوْ قَالَ: لا يَتَشَبَّهُ بِي.

Sunnah.com reference : Book 56, Hadith 2
English reference : Book 55, Hadith 390
Arabic reference : Book 56, Hadith 407

It is narrated from Abi Maalik AI-Ashja'ee (Sa'eed bin Taariq bin Ash-yam) Radiyallahu 'Anhu that Rasulullah Sallallahu 'Alayhi Wasallam said:

"The one who sees me in ones dream, has seen me"

حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ أَبِي مَالِكٍ الأَشْجَعِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، قَالَ أَبُو عِيسَى: وَأَبُو مَالِكٍ هَذَا هُوَ: سَعْدُ بْنُ طَارِقِ بْنِ أَشْيَمَ، وَطَارِقُ بْنُ أَشْيَمَ هُوَ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم، وَقَدْ رَوَى عَنِ النَّبِيِّ صلى الله عليه وسلم أَحَادِيثَ سَمِعْتُ عَلِيَّ بْنَ حُجْرٍ، يَقُولُ: قَالَ خَلَفُ بْنُ خَلِيفَةَ: رَأَيْتُ عَمْرَو بْنَ حُرَيْثٍ صَاحِبَ النَّبِيِّ صلى الله عليه وسلم، وَأَنَا غُلامٌ صَغِيرٌ.

Sunnah.com reference : Book 56, Hadith 3
English reference : Book 55, Hadith 391
Arabic reference : Book 56, Hadith 408

Kulayb bin Shihaab Al-Kufi says that Abu Hurayrah Radiyallahu 'Anhu narrated to me the mubaarak saying of Rasulullah Sallallahu 'Alayhi Wasallam, that whomsoever sees me in a dream, has really seen me, because the shaytaan cannot impersonate me. Kulayb says, I mentioned this hadith to Ibn 'Abbaas Radiyallahu 'Anhu and also told him that I was blessed with the seeing of Rasulullah Sallallahu 'Alayhi Wasallam in my dream. At that moment I thought of Hasan bin 'Ali Radiyallahu 'Anhu. I said to Ibn 'Abbaas Radiyallahu 'Anhu that I found the image in my dream very similar to that of Hasan Radiyallahu 'Anhu. Ibn 'Abbaas Radiyallahu 'Anhu verified my statement, that truly Hasan Radiyallahu 'Anhu was very similar to Rasulullah Sallallahu 'Alayhi Wasallam in appearance.

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حَدَّثَنَا قُتَيْبَةُ هُوَ ابْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، قَالَ: حَدَّثَنِي أَبِي، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لا يَتَمَثَّلُنِي، قَالَ أَبِي: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ، فَقُلْتُ: قَدْ رَأَيْتُهُ، فَذَكَرْتُ الْحَسَنَ بْنَ عَلِيٍّ، فَقُلْتُ: شَبَّهْتُهُ بِهِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّهُ كَانَ يُشْبِهُهُ.

Sunnah.com reference : Book 56, Hadith 4
English reference : Book 55, Hadith 392
Arabic reference : Book 56, Hadith 409

Yazeed Al Faarisi bin Hurmuz, who was a calligrapher of the Qur-aan, once saw Rasulullah Sallallahu 'Alayhi Wasallam in his dream during the time of Ibn 'Abbaas Radiyallahu 'Anhu. He related his dream to Ibn 'Abbaas. Ibn 'Abbaas said:

"Rasulullah Sallallahu 'Alayhi Wasallam used to say that the shaytaan cannot imitate him. That person who has seen him in a dream has really seen him'. After mentioning this he asked: 'Can you describe this person whom you have seen in your dream?'. I replied: 'Yes, I can, I will describe to you a man whose body and height were of a medium stature. He had a wheat-coloured complexion with a bit of whiteness in it. Eyes like those that had kuhl on them. A smiling face. Beautiful and round face. A compact beard which surrounded his mubaarak face, and spread on the fore-portion of the chest". 'Awf ibn Abl Jamilah, a narrator of this hadith says: "I do not remember what other feature besides these, my ustaadh Yazeed, who is a narrator of this hadith, described". Ibn 'Abbaas Radiyallahu 'Anhu said: "If you had seen him while being awake, you would not have been able to describe him any further"

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالا: حَدَّثَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ، عَنْ يَزِيدَ الْفَارِسِيِّ وَكَانَ يَكْتُبُ الْمَصَاحِفَ، قَالَ: رَأَيْتُ النَّبِيَّ صلى الله عليه وسلم فِي الْمَنَامِ زَمَنَ ابْنِ عَبَّاسٍ، قَالَ: فَقُلْتُ لابْنِ عَبَّاسٍ: إِنِّي رَأَيْتُ رَسُولَ اللهِ صلى الله عليه وسلم فِي النَّوْمِ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللهِ كَانَ، يَقُولُ: إِنَّ الشَّيْطَانَ لا يَسْتَطِيعُ أَنْ يَتَشَبَّهَ بِي، فَمَنْ رَآنِي فِي النَّوْمِ فَقَدْ رَآنِي، هَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ هَذَا الرَّجُلَ الَّذِي رَأَيْتَهُ فِي النَّوْمِ؟ قَالَ: نَعَمْ، أَنْعَتُ لَكَ رَجُلا بَيْنَ الرَّجُلَيْنِ، جِسْمُهُ وَلَحْمُهُ أَسْمَرُ إِلَى الْبَيَاضِ، أَكْحَلُ الْعَيْنَيْنِ، حَسَنُ الضَّحِكِ، جَمِيلُ دَوَائِرِ الْوَجْهِ، مَلأَتْ لِحْيَتُهُ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ، قَدْ مَلأَتْ نَحْرَهُ، قَالَ عَوْفٌ: وَلا أَدْرِي مَا كَانَ مَعَ هَذَا النَّعْتِ، فَقَالَ ابْنُ عَبَّاسٍ: لَوْ رَأَيْتَهُ فِي الْيَقَظَةِ مَا اسْتَطَعْتَ أَنْ تَنْعَتَهُ فَوْقَ هَذَا..

قَالَ أَبُو عِيسَى: سقط من هنا كلام طويل من تعريف يزيد الفارسي وغيره..

Sunnah.com reference : Book 56, Hadith 5
English reference : Book 55, Hadith 393
Arabic reference : Book 56, Hadith 410

حدثنا أبو داود سليمان بن سلم البلخي، حدثنا النضر بن شميل. قال: قال عوف الأعرابي: أنا أكبر من قتادة..

Sunnah.com reference : Book 56, Hadith 6
Arabic reference : Book 56, Hadith 411

Abu Qataadah Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said:

"Whomsoever sees me, that is, in a dream, has seen that which is a fact".

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حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عَمِّهِ، قَالَ: قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: مَنْ رَآنِي، يَعْنِي فِي النَّوْمِ، فَقَدْ رَأَى الْحَقَّ..

Sunnah.com reference : Book 56, Hadith 7
English reference : Book 55, Hadith 394
Arabic reference : Book 56, Hadith 412

Anas Radiyallahu 'Anhu reports that Rasulullah Sallallahu 'Alayhi Wasallam said:

"The one who sees me in a dream has really seen me, because the shaytaan cannot impersonate me". He also said: "A dream of a Muslim (conveyed through an angel) is a portion from the forty six portions of nubuwwah"

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ، قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم، قَالَ: مَنْ رَآنِي فِي الْمَنَامِ فَقَدْ رَآنِي، فَإِنَّ الشَّيْطَانَ لا يَتَخَيَّلُ بِي وَقَالَ: وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ.

Sunnah.com reference : Book 56, Hadith 8
English reference : Book 55, Hadith 395
Arabic reference : Book 56, Hadith 413

'Abdullah bin Mubaarak (was a great muhaddith, who is also counted among the jurists and sufis; a great shaykh, 'aabid and a pious and cautious person. He is also among those who memorised the hadith (Hafiz of Hadith). Many of his virtues and capabilities have been mentioned in the book of history. He said:

"If every one becomes a judge or arbitrator, then always follow that which has been narrated".

حدثنا محمد بن علي، قال سمعت أبي يقول: قال عبد الله ابن المبارك: إذا ابتليت بالقضاء فعليك بالأثر.

Sunnah.com reference : Book 56, Hadith 9
English reference : Book 55, Hadith 396
Arabic reference : Book 56, Hadith 414

Ibn Seereen says:

"The knowledge of hadith (in the same manner all other religious subjects) are included in the deen. Therefore before acquiring knowledge, be aware from whom knowledge is acquired".

حدثنا محمد بن علي، حدثنا النضر بن عون، عن ابن سيرين قال: هذا الحديث دين، فانظروا عمن تأخذون دينكم..

Sunnah.com reference : Book 56, Hadith 10
English reference : Book 55, Hadith 397
Arabic reference : Book 56, Hadith 415